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## DOMESTIC AND FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

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NOVEMBER AND DECEMBER, 1863.

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*The Twenty-eighth Annual Sermon before the Board of Missions of the Protestant Episcopal Church, in the United States of America, preached in Grace Church, Providence, R. I., on Wednesday evening, the 7th of October, 1863, by the Rev. M. A. DE WOLFE HOWE, D.D., Rector of St. Luke's Church, Philadelphia.*

"AND he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent."—LUKE 4 : 43.

It is not the least among the embarrassments of this position to choose a theme suitable to the occasion, and withal novel enough to engage the attention of fathers and brethren in the Church, whose lives are devoted to the device, and execution of plans for the extension and upbuilding of the Kingdom of God. Indeed, I think it may be assumed, that in the annual appointment of a preacher before the Board of Missions, it was not so much the design of those who ordained this service, to provide for the instruction or incitement of the venerable divines and zealous laymen who compose this body, as to make one of their number a mouth-piece for the rest, to declare to the Church, and to the world, the honor and duty of work for Christ; that his "way may be known upon earth, his saving health among all nations." It is ours to reiterate in the ears of the people a cardinal principle of the religion of Christ, which they are prone to forget; that *it is in its own nature expansive*, so that whoever truly possesses it, by a law of his spiritual life, must be impelled with a quenchless desire to impart of it to others. I attempt, therefore, no *concio ad clerum*, suggestive of recondite thoughts or theologic speculations; but a simple, earnest presentation of practical truth, which may, here and elsewhere, serve to inspire the faithful with a more ardent love to Christ, a livelier sympathy for man, and a more efficient zeal in bringing the divine mercy of the Redeemer to the knowledge, acceptance, and salvation of a ruined world.

The words of the text were spoken by the Saviour at a very early stage of his ministry among men. I apprehend that they embody a *principle* which it befits all his disciples to recognize and accept as a cardinal element in the Christian constitution—the compact of grace and duty under which we live in “the Kingdom of God.” Let us note a moment the history of the passage. Our Lord was sojourning in Capernaum, a place to which he so frequently resorted, and wherein he so fully manifested his wisdom in teaching, and his power in miracles, that he afterward spoke of it as “exalted to heaven” in privilege. Having been driven out of Nazareth, where he had been brought up, he had now come a second time to this favored place. Here he had tarried through several weeks, teaching in their synagogues on the Sabbath-days, and astonishing them with his doctrine. His words of instruction were followed by deeds of mercy. In the presence of the assembled worshippers he cast the unclean spirit out of one who was there; returning to Peter’s house, he performed a miracle of healing on his wife’s mother; and when numbers of persons, sick with divers diseases, were brought unto him, he laid his hands on every one of them, and healed them. On the following day he retired into a desert place, designing, and preparing for other errands of mercy. But “the people sought him, and came unto him, and staid him that he should not depart from them. And he said unto them, I must preach the Kingdom of God to other cities also, for therefore am I sent.”

We may remark, in passing, that though they listened with surprise while the Saviour taught in their synagogues, the people of Capernaum kindled into enthusiasm only when he wrought miracles of relief on those who were in bodily suffering. The woe which the Lord afterward pronounced upon this community was incurred, we may presume, by this baseness and carnality of temper which moved them to accept with gladness the temporal benefits of his presence, while they only marvelled at the doctrines which he promulgated, and refused the duties which he enjoined. In like manner, and in all time, Christianity blesses all to whom it comes, in their earthly interests; but wherever it awakens only appreciation of its ordinary every-day benefits, and its possessors are selfish and grudging of its dispensation to others, it leaves a curse behind it fatal as the woe upon Capernaum. Let us ponder, then, what our Saviour said, when he repelled the importunities of a people who thought not of the wants of others, and clung to him only for the benefit of his miracles of healing.

“I must preach the kingdom of God to other cities also: for therefore am I sent.”

In drawing your attention to these words, we will first observe that it was peculiar to the Great Teacher, that his words and his life were all concurrent portions of his official work. They were, together, a continuous and harmonious lesson. Every other instructor that the world has ever known was himself a thing apart from his system. The Greek philosophers, Plato and Socrates; the Latin moralists, Cicero and Epictetus, did not record their own lives, even as illustrations of their doctrines; Confucius, Zoroaster, and Mohammed challenged attention to what they said, rather than what they did. Even Christian devotees, like Loyola and Xavier, who have instituted singular habits of religious life, and become patrons and canonized saints of various orders in their protean church, have refrained from the vain assumption, that themselves were, and always had been, perfect exemplifications of the proprieties and rigors which they enjoined. All have had an individual life which in some parts was not intended, and in all failed to embody perfectly, and without blemish, the doctrines which they taught. It may be safely assumed of every man who has ever attempted to shape the moral sentiments and conduct of mankind, that he would rather—for the wider acceptance of his system—that *nothing* should be known of his personal life, than that all should be known. Not so with Him whom we call Master. He was a teacher throughout; in his looks, his deeds, his words; as much in the act of entering the publican's house as in the discourse at his table; as much in going through Samaria, as in talking with the woman of Sychar; as much in his silent tears by the grave of Lazarus, as in the thrilling words: "I am the Resurrection and the Life!" And the teaching of his life was a positive, not an incidental element of his ministry. It *conveyed* truth, not merely illustrated it. Therefore, said he, "So long as I am in the world, I," the holy, the compassionate, the wonder-working, the patient-suffering, as well as the heaven-revealing, Christ, "am the light of the world." Therefore in filling the place of the apostate Judas, it was needful to find one who had companied with his disciples all the time that the Lord Jesus went in and out among them, that he might testify of all which he began, (and that word "began" is very significant,) both to do and to teach. Therefore the Apostle John, opening the message of salvation in his first Epistle, wrote: "That which we have heard, which we have seen with our eyes, and our hands have handled of the Word of Life, declare we unto you." No further illustration is needed to show, that the personal life of the anointed One was a substantial part of the revelation which he gave to the world. He made known absolute truth—the very elementary principles of his gospel,

alike by what he did as by what he said. So the story of Christ is not a mere record; it is a revelation, not only of what was, but what is. He "*began to do*" that which is to be done, wherever he lives in regenerate man.

Will not all this suffice to intimate why I have commended to your notice, reverend fathers and brethren, to-night, words explanatory of what he was then doing, spoken by the Lord Jesus to some importunate people from the village of Capernaum, "I must preach the Kingdom of God to other cities also: for therefore am I sent"? It was indeed a recital to them of the reason and necessity for his departure from their borders. If that were all, it would never have found a record in "the Word of God, which liveth and abideth forever." Besides that, it was an announcement of a cardinal truth,—conceived in the counsels of heaven,—embodied in the incarnate Son of God,—to be wrought by him into the very essence of the gospel of his grace,—to be characteristic of the ministry, whom he would make the repositories of his word, and empower for the delivery of his errand;—and to interfuse, through the influence of the Holy Ghost, the whole body of the faithful, making them living epistles of Christ. And, in this brief of what I conceive to be contained in the language of the text, is the foreshadowing of the treatment which I propose further to give it.

Accept it then, first, as the germinant idea of redemption, when in the mystery of his preëxistent state the eternal Son engaged for man's reclaim. He was then in the City of the Great King. The harmonies of the place; the bonds of holiness, which linked him with all the glorified, might have detained him; the love and adoring awe of angelic hosts, with soft persuasives, might have wooed him to abide; but to disperse abroad and give to the poor; to carry out something of the fulness of heaven into the emptiness of earth; to uplift a lost and ruined race, and through discipline to fit them for glory—this was the crowning grace of his divine nature; this was an impulse, resistless as law, whose "home," one has said, "is the bosom of God," constraining him to go forth. "I *must* preach the Kingdom of God to other cities also, for therefore am I sent." That purpose, and the work which resulted from it, was his identity; the manifestation of his personality, as the Son of God. When he came to earth, he came an embodied gospel, or, as he is most aptly called, "the *Living Word*."

If this be true, it could not be otherwise than that every thing which proceeded from him, in the prosecution of his errand, should be instinct with the same idea, or, more strictly speaking, the same *sentiment*; his doctrines, his precepts, his deeds, his church, his ministry, his peo-



ple, every possible receptacle of his spirit; the pervasive principle, the inspiring genius of his whole economy should be that which characterizes him! Just as the law of light, whether it proceed from the sun, or by reflection from the planets that whirl round it, or from the satellites that wait on them, or from the domestic fires and lamps which are kindled in our dwellings—the law of light is that it shall penetrate and dispel darkness; that it shall proceed indefinitely to expand itself. So, dispensation is in the very nature of the Gospel; if it carry not with it into any church, or into any heart which assumes to have received it, the idea and the impulse of impartation to others, it has lost its distinctive character there; it does not savor of Christ; and without *Christ*, not merely as an historic name, but as a living presence, it is no longer the Gospel, though the words of the book be not diminished. Accept this, then, as in the second place, an epitome and countersign of the true Gospel: “I must preach the kingdom of God to other cities also: for therefore,” etc.

Furthermore, Christ Jesus is not only thus the genius of his Gospel, but also, in a peculiar sense, the fountain-head of his ministry. We are none of us backward to maintain that we derive our authority from him. Most of us who serve in this Church believe and rejoice that we have it by an unbroken line of transmission. But there is something else besides license to minister which we must receive from Christ to render our office truly Christian—we must have “the mind which was in Christ Jesus.” The spirit of his office seems to have replenished him with all its fulness when at his baptism the Holy Dove descended and rested upon him. Necessity was then laid upon him. “I must preach the kingdom of God” was the resistless impulse under which he thenceforth lived. In him was not only the power, but “the word of reconciliation.” He was the Christian ministry in all its orders. In him was contained the hierarchy of the Church universal. None knew the message of the Gospel, and none might deliver it but by commission from him. And remember that, when he gave final ordination to the twelve, he not only said, “Go ye into all the world and preach,” but he breathed on them and said: “Receive ye the Holy Ghost.” “As the Father hath sent me, so send I you.” What he purposed to convey was not merely the order, but the animus of his office. The ministry of his church in all time is his, just in proportion as it is Christ-like. The message must be of him. Sympathy for human suffering must accompany its delivery, and an expansive realization of the need and the right of all mankind to hear it must set every ambassador for Christ free from such local entanglements as they who know the

Gospel only as a temporal benefaction would gladly throw around him. He who is in the true succession—sent of Christ as he was sent of the Father, with both authority and power—enters on his labor in whatever place, with his Master's resolve engraven on his heart, as the purpose and programme of his ministerial life: "I must preach the kingdom of God to other cities also: for therefore am I sent." I would not maintain that, in order to do this, it becomes the duty of every minister to fore-swear the pastoral relation, and keep himself an itinerant throughout his whole career of labor. Jesus did this, and his Apostles, when there was no recorded Gospel, and the word of salvation must be promulgated by their lips or not at all, when the harvest was great, and the laborers were so few. But while the twelve yet lived, yea, by apostolic appointment, Titus made his home in Crete, and Timothy in Ephesus, and ordained elders in every city—yea, tradition tells of most of the Twelve that, in their later days, they took in charge respectively the churches which their fidelity had planted in divers countries. But none of these ever shut themselves up as men whose sphere admitted of any limitation. Seas and mountains did not circumscribe their sympathies. Ministration to Christian flocks did not discharge them of all obligation to care for the heathen. They still preached to the regions beyond them. They taught the churches which they founded to be almoners of God's grace to others. The water of life was nowhere like that in Jacob's well at Sychar, "deep," and from which a passing stranger had "nothing to draw with;" it was an open fountain, flowing out continually, and affording refreshment not only to those who were nigh, but to them also afar off. The conception of a settled ministry who should just devote themselves to the culture of the Christian world, and neglect and ignore the existence of the heathen, does not appear at that period to have distorted and unevangelized any mind. Doubtless this universal apprehension that every representative of that ministry of which Christ is the head, must, in some way, preach the kingdom of God in divers places, was the occasion of that rapid promulgation of "the Word" which gave it as a witness to all nations in the age of the Apostles. So, in all times, he who has received this ministry has been commissioned as Christ's ambassador *to mankind*, and not as a deputy to a few Christian people. And to a proper fulfilment of his errand *anywhere*, it is essential that he should be sensible in what capacity he serves. In the missionary age of the Church the Gospel was preached as a law of charity. It reveals not now a private way to heaven. He who would tread the shining path must go in company; and not only so, but attended by some whom he has invited,

and cheered, and helped upon the road. Interest in missions seems now, by many, to be regarded as a supererogatory grace, supplementary to the Christian character, which it is well to possess, but not fatal to lack; a trait which may fitly mark the eminent disciple, but not to be looked for in the every-day Christian. Unless the whole drift of this discourse is wide of the truth, concern for the spread of the Gospel, kindling to sympathy, inciting to action, prompting to prayer, expanding to generosity, is one of the abiding conditions of the Christian life, without which (as without faith, or love, or devotion) it can not be said to be. A faithful ministry must so represent it,—that dispensation of the truth is a condition *sine qua non* of receiving it. Duty to the heathen has its coördinate place, when we set forth the circuit of a Christian man's obligations, with duty to his God, duty to the Church, and to his family. As a minister of Christ, as a descendant and follower of his Apostles, "I must preach the kingdom of God to other cities also, for therefore am I sent." If I be restrained, by the providence of God, from bearing the message on my own lips, from place to place, I must so plant the seed of the Gospel in the field on which I stand, that springing up, it will bear all the fruits of the Spirit, and vigorous among them a burning zeal for the mission of the same word of life to those who are sitting in darkness. How can a man who preaches the kingdom of God, as a follower and representative of the Lord Jesus Christ, be satisfied with the results of his pastoral labors when he can produce nothing among his flock save a sort of introverted Christianity that never transcends the bounds of the parish? when they "professing godliness," stagnate in the selfish desire to maintain the ordinances of religion among themselves, and are jealous if the heart of their pastor yearns in pity toward others to whom the Gospel of the kingdom has never been spoken. Either he who has ministered to such a flock has kept back something that should have been profitable to them, so that they have not caught the lesson, "freely ye have received, freely give;" or else they are an untoward people, who accept Christianity only for its immediate benefits, and from whom he ought to withdraw, despite their protestations, as the Saviour went away from the grudging men of Capernaum. The condition on which this ministry that emanated from the Christ who went about doing good, may tarry in one or another city is this, that by the prayers, the zeal, the liberality of those among whom it is exercised, substitutes shall be sent forward, heralds of the kingdom of God, proclaiming its extension over the habitable earth! He that, clothed with the Saviour's mission, can not be thus represented by others, must bind on his sandals, and gird

up his loins, and with staff in hand, go on his errand. He is "not received in the one city"—in his true character as Christ's missionary, though he may be caressed and honored as a man: his Master has admonished him to "shake off the dust of his feet, and flee into another."

Finally, the Lord Jesus Christ, in his personal career when upon the earth, was the federal head of his people, the representative new man, the second Adam in whom all are made *alive*. Accept his declaration, then, "I must preach the Kingdom of God to other cities also, for therefore am I sent," as the first utterance of the Church of the living God, which was contained in him; the sentiment with which its whole membership, in all generations, must, in fidelity to its birth-ery, be interfused through the indwelling power of his Spirit, by whom it lives. It is singular to what an extent the conceit has obtained, that the inferior members hold their connection with the Head, only to be sustained and kept alive by it. To be recipients of grace is the utmost that many aspire after, who, by the bonds of the Church, are in Christ Jesus. Christians had a different conception of the scope of their relations and the end of their regenerate life in the olden time. They lived to bless, as well as to be blessed; to give, as well as to receive. Dispensation was the law of their being. The knowledge, the peace, the love which, through grace, were bestowed on them, they held but to impart. After the stoning of Stephen, there was a great persecution of the Christians at Jerusalem, and "they were all scattered abroad," says the historian, "except the Apostles;" and the record proceeds, "They that were scattered abroad"—not the Apostles, but the Church—"went everywhere *preaching the word*." Read the twenty-eight personal salutations with which St. Paul closes his epistle to the Romans, and see of how many, male and female, he testifies that they "labored in the Lord." Not before the great congregation in the holy place, for in his epistle to the Corinthians he writes, "Let your women keep silence in the churches, for it is not permitted unto them to speak;" but in their appropriate spheres—in the social circle, by the bed-side of the sick, in the abodes of the destitute and suffering, women and other private Christians, who did not, like Dathan and Abiram, seek the priesthood also, labored with Paul and his fellow-ministers "in the Gospel." In the same apostolic writings, wherein these facts appear, we think we find that from the beginning the Church was constituted with a three-fold ministry, who, in their respective orders, were over the household of God. We contend for the perpetuity of this organization, and maintain that it is essential to the due administration of the word and sacraments of Christ; yea, to the integrity of the Church itself. But in our zeal to vindicate a primitive

constitution of the body ecclesiastic, have we not sometimes forgotten the proper function of its subordinate parts? And while asserting the existence and prerogatives of ministerial office, have we not all lapsed, by a natural process, into the feeling (I will not say opinion, for we could not substantiate it by a reason) that the work of extending the Church belongs exclusively to men in holy orders? In the Church, as St. Paul knew it, he found that "God had set some—first, apostles; secondarily, prophets; and thirdly, teachers;" and "after that *helps*," as well as "governments." They who are over the house of God need helps in its administration, no less than they who compose the household need oversight and direction. All must coöperate, "that the word of the Lord may have free course, and be glorified." The hope of salvation is in no man's keeping a bosom secret, which he may treasure up for himself, while sinners for whom Christ shed his blood as well—perish around him. The laity of the Church must be penetrated with the sense that they are not only called to salvation, but sent to communicate it; and when thus the whole body of Christ is stretched upon the dead world, touching it in all its members with the fervor of an earnest life, a strong purpose, and an unwavering faith, it will become "alive unto God through Jesus Christ our Lord!" The end of preaching the Gospel is, that "Christ may be formed," in the hearer, "the hope of glory." How can Christ pervade a believer's being, without making every recess of his soul and every fibre of his body instinct with that sentiment and impulse which constitute the identity of Christ, the savor of his anointing—"I must preach the kingdom of God, for therefore am I sent"? Ought I not to say it, when it is the deep conviction of my heart?—that life—devout, self-sacrificing, active in the body and members of the Church—is the great want of this latter day, to win from heaven, upon a promulgated Gospel, the outpouring of Pentecostal power. Christ, our exalted Head, full of grace and truth; no benignant purpose relinquished; no resource of ghostly strength withdrawn—still lives; the hands—which are his ministering servants, are yet lifted up in prayer, and stretched forth in labor; but the body is torpid, and the lower members inactive. We do not forget, nor fail to thank God for the benefit, that governors leave their chairs of state, judges doff their ermine, and senators lay aside the toga, that they may bring into the councils of the Church the tribute of their dignities, their learning, and experience. But few of any rank, in their city or village homes, consecrate their powers to stated systematic effort, under the advice of those who "watch for souls as men that must give account;" to "visit the fatherless and widows in their affliction;" to "go out into the streets, and lanes, the highways, and hedges,"

and by the sweet constraint of kindly interest, simple instruction, and winning example, compel the wanderers to come in. The social position, the precious time, the intellectual power and resources of godly men and women who are observed and honored in the world, must be dedicated in liberal measure, as well as their wealth, to the varied dispensation of the Gospel, before we shall see the Church, the sacramental host, "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners!"

The Church of which we are so happy as to be members had, almost thirty years ago, so far attained to the realization of its office as of the body of Christ, that it solemnly declared itself, by the voice of its great representative council, a missionary society, comprising all who are baptized into its faith and fellowship. The idea is beautiful; yea, grand, for it is *divine!* It is the Saviour's own thought and plan in the constitution of his Church. I seem to hear him from the excellent glory repeating what he once said of ancient Israel: "They have well said all that they have spoken. Oh! that there were such an heart in them!" It was something for the Church to acknowledge its function. It would be something more and better to execute it. If, with this declaration blazoned on our banners, we aim at nothing more than the sending forth of a few men, at the common cost of such as please to contribute, to proclaim the Saviour, and plant the Church in distant places, and conducting the business which pertains to such an enterprise by the hands of committees and agents duly authorized, we may have Church missions indeed, but we do not thereby become a missionary church. Impartation of the Gospel in its living power must pervade the body; every man in his sphere, and to the measure of his ability, must bestow, for Christ's sake, of such as God has given him, to those who need. When it shall have become a matter of personal consciousness to the individual believer, "*I must preach the Kingdom of God,*" then we shall be a missionary church, and the energy that is all astir within will render the movements of the collective body mighty through God in its influence upon all that is without. That which came from heaven on the day of Pentecost—a divine presence which shall vitalize our common knowledge of Christ, and electrify our hearts with love and zeal—must first fill the house where we are sitting, before "Parthians, and Medes, and the dwellers in Judea, and Asia, and Egypt, and strangers of Rome, Cretes, and Arabians, shall hear from our lips the wonderful works of God." Deep and fervent realization of the preciousness of Christ, and the benignity and glory of the Kingdom of God, shall be the efficient impulse moving and *empowering* us to preach it to others. The experience of the Church shall be like that of the individual saint. When her

heart is hot within her, the fire will kindle, and she will speak with her tongue. Missions abroad are the thermometer of the Church's warmth at home. No true light can be shining afar off, if there be not a fire at the centre of radiation. And, on the other hand, if the glory of the Lord fill the house of the Lord, if the Church be really illumined with the presence of the Holy Ghost, the light will gush forth by every avenue to awaken, attract, guide, and bless those that sit in darkness and the shadow of death.

It has been my effort to enforce, what perhaps is generally acknowledged as the theory of our holy religion, that as the Saviour was love incarnate, and illustrated his nature by leaving heaven for man's reclaim, and when on earth allowed himself no settled abode, that in his circuit he might bless the more with his ministrations of saving truth, so his recorded Gospel, and the Church, which is its instrument and living symbol, can only fulfil their errand by embodying Christ; his doctrine, his Spirit; and, like him, with all beneficence bearing the proclamation of the Kingdom of God from place to place, and scattering blessings, temporal and spiritual, as tokens and pledges, by the way. They misconceive the design and office of the Church who are careful mainly for its symmetries and proprieties; who labor to have it compacted rather than extended; to have its dignity acknowledged, rather than its beneficence *felt*. The stock of the Lord's own planting is not a mountain palm, tall and stately, showing no fresh outgrowth of life from its smooth and even trunk; that, like a cold and lofty column, lifts its foliated capital to the clouds, and from its precise and scanty top, though beautiful in verdure as in form, yields no fruit and little shade for the wayfaring man, and from which nothing nutritive can be taken without destroying its life: rather is it the Banyan of the Antilles, which throws out its horizontal branches so low that a child can reach them, and from every one, as it stretches forth, suspends at intervals a nascent tree, fitted with stem, and root, and fibre, ready to plant itself so soon as it shall touch the expectant earth, and to become a new centre and source of life, until a forest be spread out, the progeny of a single germ, and from all a shelter and a fruitage shed for the refreshment and sustenance of a multitude!

“Now, to Him that is of power to establish you according to the Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith, to God only wise, be glory through Jesus Christ, forever!”





PROCEEDINGS  
OF THE  
BOARD OF MISSIONS.

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TWENTY-EIGHTH ANNUAL MEETING.

PROVIDENCE, R. I., October 7th, 1863.

THE Twenty-eighth Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held this day, in Grace Church, at five o'clock P.M.

The Right Rev. the Bishop of New-Hampshire, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The roll was called, and the following members of the Board answered to their names: The Bishops of New-Hampshire, Maine, Iowa, Rhode Island, and the Assistant of Ohio; the Rev. Messrs. Balch, Baury, Brandigee, Burgess, Carder, J. L. Clark, Coxe, Denison, Duane, Hallam, Keene, Leeds, Paterson, Randall, and Stubbs, and Messrs. Conyng-ham, Ide, Ives, Lee, Welsh, and Winston.

The Board, in compliance with the second article of the By-Laws, proceeded to the appointment of a Secretary; and, on motion of the Rev. Dr. Balch, the Rev. Dr. Van Pelt was reappointed.

On motion of the Secretary of the Board, the Rev. J. Dixon Carder, D.D., was reappointed Assistant Secretary.

The Rev. Dr. Carder, as Secretary and General Agent of the Domestic Committee, announced that the vacancy occurring by the death of the Hon. Luther Bradish had been filled by the appointment of Stephen Cambreleng, Esq., to be a member of that body.

On motion of the Assistant Bishop of Ohio, it was

*Resolved*, That the said appointment be approved.

The Rev. Mr. Denison, as Secretary and General Agent of the Foreign Committee, announced that the vacancy occurring by the resignation of the Rev. Dr. Muhlenberg had been filled by the appointment of the Rev. A. Cleveland Coxe, D.D., and moved that the said appointment be approved.

The Board approved accordingly.

On motion of the Secretary of the Board, it was

*Resolved*, That when the Board adjourns, it will adjourn to attend divine service in this Church, at half-past seven o'clock this evening, on occasion of the preaching of the Annual Sermon, and to meet again in the same place, at ten o'clock, to-morrow morning, for divine service, and the administration of the Holy Communion, and afterward for the transaction of business.

On motion of Rev. J. L. Clark, D.D., it was

*Resolved*, That the usual meeting for business, in the afternoon of to-morrow, be at five o'clock, in St. John's Church.

The Rev. Dr. Carder, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report\* of that body, which

On motion of the Secretary of the Board, was referred to a special Committee.

The Right Rev. Bishop of Maine, the Rev. Drs. Coxe and Hallam, and Messrs. Welsh, Ives, and Ide, were appointed the Committee.

The Rev. Dr. Carder also presented and read the Annual Report of the Missionary Bishop of Oregon and Washington Territory,† and also the Annual Report of the Missionary Bishop of the North-West,‡ and moved that they be referred to the Committee to whom was referred the Annual Report of the Domestic Committee.

The reports were referred accordingly.

The Rev. Dr. Carder, on behalf of the Treasurer of the Domestic Committee, presented the Annual Report of that officer,§ duly audited, which, on his motion, was referred to the Committee to whom was referred the Domestic Committee's Annual Report.

\* See Appendix A. † See Appendix E. ‡ See Appendix F. § See Appendix C.

On motion of the Assistant Bishop of Ohio, it was

*Resolved*, That the Secretary of the Domestic Committee be requested to lay before the Board such parts of the Special Report of the Missionary Bishop of the North-West, pertaining to New-Mexico, made to the Domestic Committee, as may be deemed advisable.

The Secretary of the Board announced an invitation from the Directors of the Atheneum, in this city, to the members of the Board of Missions, to the use of that Institution during their sojourn here.

And on motion, it was

*Resolved*, That the invitation be accepted, and the Secretary instructed to express the thanks of the Board for this act of courtesy.

On motion, the Board adjourned.

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7½ o'clock.

The Board attended divine service.

Evening prayer was read by the Rev. Alexander Burgess, Rector of St. Luke's Church, Portland, Maine, assisted by the Rev. A. B. Goodrich, Rector of Calvary Church, Utica, Western New-York.

The Annual Sermon was preached by the Rev. M. A. De Wolfe Howe, D.D., Rector of St. Luke's Church, Philadelphia, the text being the 43d verse of the 4th chapter of St. Luke's Gospel: "I must preach the kingdom of God to other cities also: for, therefore, am I sent."

The collection required by the 10th Article of the By-Laws was made, amounting to \$72.

The 103d Hymn having been sung, the congregation was dismissed with prayer, and the Benediction by the Bishop of New-Hampshire.

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October 8th, 10 o'clock A.M.

The Board attended divine service.

Morning prayer was read by the Rev. G. M. Randall, D.D., Rector of the Church of the Messiah, Boston, assisted by the Rev. J. J. Robertson, D.D., Rector of Trinity Church, Saugerties, N. Y.

The Ante-Communion service was read by the Bishop of Maine, assisted by the Bishop of New-Hampshire.

The service for the celebration of the Lord's Supper by the Bishop of New-Hampshire, assisted by the Bishop of Iowa, and the Assistant of Ohio, and, in the distribution of the elements, by the Bishops of Maine, Iowa, Rhode Island, and Assistant of Ohio, and the Rev. Drs. Randall and Robertson.

The amount collected at the offertory was \$42.

The religious services having been concluded, the Board proceeded to business.

The Bishop of New-Hampshire in the chair.

On motion of the Secretary, the calling of the roll was dispensed with.

The following members of the Board, not present yesterday, appeared and took their seats: The Rev. Messrs. Abercrombie, Atkins, Eames, Montgomery, Smith, Robertson, and Vail, and Mr. Victor Atwood.

The minutes of the last meeting were read and approved.

The Rev. Mr. Denison, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report\* of that body, and also the Annual Report of the Missionary Bishop to China,† and the Annual Report of the Missionary Bishop to Africa,‡ and submitted the Annual Report of the Treasurer of the Foreign Committee,§ duly audited.

On motion of the Rev. J. Cotton Smith, D.D., the Report of the Foreign Committee, with all the accompanying documents, was referred to a Special Committee of five.

The following members of the Board were appointed the Committee: The Assistant Bishop of Ohio, the Rev. Drs. Balch, Clark and Leeds, and the Hon. J. N. Conyngham.

On motion of F. S. Winston, Esq., it was

*Resolved*, That three more be added to the Committee.

And the following were appointed: The Bishop of Maine, and the Rev. Drs. Brandige and Hallam.

\* See Appendix B. † See Appendix G. ‡ See Appendix H. § See Appendix D.

The Rev. Dr. Carder, Secretary and General Agent of the Domestic Committee, presented the Special Report\* of the Missionary Bishop of the North-West, pertaining to New-Mexico, made to the Domestic Committee, and read such portions as were deemed advisable.

On motion of the Assistant Bishop of Ohio, it was

*Resolved*, That the Special Report of the Missionary Bishop of the North-West be referred to the Committee to whom was referred the Annual Report of the Domestic Committee.

The Rev. Dr. Leeds, on behalf of the Right Rev. Bishop of New-York, Chairman of the Committee appointed at the last Annual Meeting to "consider the means through which the more neglected portions of the community may be reached by Christian instruction, brought to the saving knowledge of Christ, and incorporated into this Church," presented the report† of that Committee, which, at his request, was read by Mr. Welsh.

On motion of the Rev. Dr. Leeds, the Board adjourned.

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ST. JOHN'S CHURCH, 5 o'clock P.M.

The Board met.

The Bishop of Rhode Island, being the senior Bishop present, took the chair.

On motion of the Rev. Dr. Baleh, the following preamble and resolutions were adopted :

The Board having listened with much gratification to the able and instructive report of the Committee appointed to consider the means through which the more neglected portions of the community may be reached by Christian instruction,

*Resolved*, That the report be printed, and that a copy be sent to each clergyman of the Church.

*Resolved*, That the Committee be continued, with the addition of the following persons as members, namely, the Bishop of Pennsylvania, the Rev. Dr. Baleh, and Messrs. Winston and Lee; and that those of the Clergy who take an interest in the subject, and have any sugges-

\* See Appendix F f.

† See Appendix I.

tions to make, be requested to communicate with the Chairman of said Committee, with a view to a further report at the next meeting of this Board.

*Resolved*, That the Clergy be requested to bring the subject presented in the report to the notice of their respective congregations in such form and manner as they may severally deem best.

On motion of the Secretary, the following resolutions were adopted, namely,

*Resolved*, That the proceedings of this Board, attested by the Secretary, be referred to that officer and the Secretaries of the two Committees for publication.

*Resolved*, That the proceedings of the Board be printed in the *Spirit of Missions*, and that one hundred copies be printed from the same type, in a separate pamphlet, with the usual title-page prefixed.

*Resolved*, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

*Resolved*, That the Financial Reports of the Domestic and Foreign Treasurers be printed with the Proceedings of the Board.

An invitation from the President of Brown University, to the members of the Board, to visit the library, laboratory, and the gallery of the University, having been received, it was, on motion of the Rev. Dr. Baleh,

*Resolved*, That the invitation be accepted, and that the Secretary of the Board be instructed to communicate to the President of the University the thanks of the Board.

The following resolutions, offered by the Rev. Dr. Leeds, were, on his own motion, laid on the table until to-morrow :

*Whereas*, To the Board of Missions, organized under, and responsible to the General Convention of the Church, have been intrusted the care and duty of extending her privileges to the destitute, both in our Domestic and Foreign fields ; and

*Whereas*, The extension of such privileges to all classes, no less than all places, is under this appointment the office of the Board ; therefore,

*Resolved*, That it is hereby renewedly declared to be the judgment

of this body, that every member of the Church is, in the true sense, a missionary, not only in respect of sympathy and gifts, but of personal labor; and that in every parish, no less than in every mission, it is the duty of its members to coöperate with their pastors in endeavoring to bring all who are neglected under the influence of the Gospel, and into the communion and fellowship of the flock of Christ.

*Resolved*, That the manifest necessity of a wise and efficient administration of such parochial agencies for which clergymen must be trained and properly prepared, suggests the importance of recommending that this matter occupy no inconsiderable share of attention in our divinity and training schools, especially so long as the primitive Diaconate fails to be carried out on account of poverty in parishes, or insufficiency in the number of the Clergy.

On motion of the Rev. Mr. Burgess, it was

*Resolved*, That the Board do now adjourn to attend the public missionary meeting, to be held in this church, at half-past seven o'clock, this evening, and to meet again, at Grace Church, to-morrow, at nine o'clock A.M., for the transaction of business.

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7½ o'clock P.M.

The Board attended the public missionary meeting.

The Assistant Bishop of Ohio in the chair.

The services were commenced by singing the 1st, 2d, and 4th verses of the 104th Hymn.

The Rev. Dr. Howe conducted the devotional exercises.

The 12th, 13th and 14th verses of the 56th Psalm of the Selection having been sung, addresses were delivered by the Rev. J. Cotton Smith, D.D., and the Rev. Mr. Auer, Missionary to Africa.

The collection required by the 10th Article of the By-Laws was made, amounting to \$455, after which addresses were made by the Rev. A. C. Coxe, D.D., and the Assistant Bishop of Ohio.

The 3d and 4th verses of the 107th Hymn having been sung, the meeting was concluded with appropriate collects, and the benediction by the presiding officer.

GRACE CHURCH, October 9th, 9 o'clock A.M.

The Board met.

No Bishop being present, the Rev. Dr. Hallam, on motion of the Rev. Dr. Carder, took the chair, and opened the meeting with prayer.

On motion of the Secretary, the calling of the roll was dispensed with.

The Rev. Mr. Wharton, not present before, appeared and took his seat.

The minutes of the last two meetings were read and approved.

The Bishop of Rhode Island appeared, and took the chair.

On motion of F. S. Winston, Esq., the resolutions offered by the Rev. Dr. Leeds, at the last meeting, were taken up and adopted.

On motion of the Rev. Dr. Coxe, it was

*Resolved*, That the next annual meeting of the Board be held in St. Paul's Church, Cleveland, Ohio, on the first Tuesday of October, 1864, at four o'clock P.M.

On motion of the Rev. Dr. Coxe, it was

*Resolved*, That such resolutions as are passed at this meeting of the Board, bearing on the practical work and proposed extension of our missions, be sent, immediately after adjournment, to every parochial clergyman in the Church, with a letter signed by the Secretaries of both Committees, earnestly requesting them to read such resolutions to their congregations on some occasion of public worship, or at such other times as may be more convenient to them.

On motion of the Rev. Mr. Abercrombie, it was

*Resolved*, That one hundred copies of the next Annual Reports of the Domestic and Foreign Committees of this Board be printed for the use of the members of this Board, at the opening of its session.

The Bishop of Maine, as Chairman of the Committee, to whom was referred the Annual Report of the Domestic Committee, presented and read the following report :

REPORT OF SPECIAL COMMITTEE ON THE ANNUAL REPORT OF THE DOMESTIC COMMITTEE.

The Committee to whom was referred the Annual Report of the Domestic Committee, with the Report of the Treasurer, and those of the Missionary



Bishops for Oregon and the North-West, have strongly felt that the number, variety, and importance of the topics presented in these documents might well receive the attentive consideration of several Special Committees; and they would recommend that hereafter a separation should be made in the reference of parts which are easily distinguished, and of which each may require very serious deliberation.

The resolutions herewith offered contain the conclusions which have been reached by the Committee. They may receive further exposition in the process of discussion, and they require no prolonged introduction. At the same time the mind is oppressed by the urgency of the action which they are designed to forward. The sudden removal of beloved fellow-laborers admonishes us that the work which it is given us to do for the Kingdom of God must be done speedily. Our country groans under a vast calamity; and yet the finger of signal mercy, leading on, as we doubt not, to blessed results, is daily more manifest, and claims the largest returns of thankful labors and sacrifices. Wherever we turn, the utmost exertion of every Christian energy, against unbelief, vice, error, and a torrent of fierce passions and worldly follies, is alike demanded; and while we contend at home for the faith, we are impelled to go out also, in the love of all human souls, and set up, wherever the Lord shall lead us, the standard of salvation. In the remote West we are called to lay foundations, somewhat proportionate to the immense interests of great imperial states, which are hereafter to stretch across the continent. The very same necessity which calls for large offerings demands also that these be employed with the wisest and most impartial care, as well as that all experience and sagacity should lend their aid in the arrangement of plans of labor. "All our sufficiency is of God," and to the almighty grace of the Holy Ghost we commend alike the counsellors of the Church in its missionary work, the laborers, the givers, and all those for whose souls' sake they give, consult, or labor.

The following resolutions are submitted for the consideration of the Board:

*Resolved*, That among the names of faithful and devoted laymen who have strengthened and refreshed the counsels of the Church by their presence and coöperation, those of Bradish and Seymour will ever be cherished by this Board, and held in grateful remembrance.

*Resolved*, That the fresh fields which have been opened, by the providence of God, in our vast country, for the work of the missionary, and the enlarged plans of missionary effort which are found needful for effectual operations in such fields, demand a large increase of contributions to the funds of the Domestic Committee.

*Resolved*, That such an enlargement of gifts and offerings would be but a feeble tribute of gratitude to Him who has so abundantly blessed us as a people, and who, amid the afflictions of a civil war, upholds us with undiminished resources, and a still increasing population.

*Resolved*, That an improved scheme for gatherings, and for calling out the beneficence of the Church is imperatively necessary, and that

the Domestic Committee are urgently requested, in communication with the parochial clergy, to devise new instrumentalities, and to seize all favorable opportunities for awakening the consciences of all the members of the Church to enlarged views of duty with respect to missions in our beloved country.

*Resolved*, That the Board recommend to the Domestic Committee to set apart and preserve the proceeds of legacies, which have been or shall be bequeathed to them in trust, without further specification of the purposes to which they are to be applied, and either to devote the principal to such more expensive and permanent works as it may be desirable to establish in any missionary field, or else to appropriate the annual income to the maintenance of Missionary Bishops, so long as, in any region, the services of such shall be required, in accordance with the wish expressed by the Domestic Committee, and embodied in a canon of the Church, for the endowment of Missionary Episcopates.

*Resolved*, That the peculiar claims and wants of New-Mexico suggest the propriety of establishing a mission at Santa Fé, on the associate or collegiate plan, with a view to the organization of schools for both sexes, and to the gradual development of a system of itinerant work throughout that Territory.

*Resolved*, That the Board have heard with satisfaction that the Missionary Bishop of the North-West has visited Utah and its capital; that it would have been a cause for devout gratitude had he been encouraged to preach the Gospel there; and that, if this was impossible, the Board trust that the time may not be far distant when there shall be no part of our national territory in which a Christian minister shall not have, in the discharge of his office, all the protection which is extended to missionaries in so many heathen nations.

*Resolved*, That the Board of Missions regard with sincere sympathy the peculiar difficulties with which the Bishop of Oregon has been called to contend in his missionary efforts, and hereby invokes the affectionate interest of Churehmen in his field of labor, with prayers to Almighty God that his hands may be strengthened and his heart encouraged by a more liberal supply of laborers for the prosecution of his work, and for the establishment of at least one mission on the itinerating plan, at some important point in Oregon or the Territory of Washington.

*Resolved*, That the Board approve the principle of administration adopted by the Domestic Committee, under which, in all ordinary

cases, the aid of this Board to any organized parish shall be limited to a certain number of years.

*Resolved*, That it be referred to the consideration of the Domestic Committee whether it may not be desirable, in certain instances, to grant a larger amount for a very short period, with the stipulation that no farther aid shall be expected.

*Resolved*, That the Board fully recognize the expediency of appropriations, in many instances, to the missionary rather than to the station, and think it very important that, under the direction of the diocesan, the labors of each missionary should be encouraged to extend themselves on every side, wherever the good seed can be scattered and souls can be saved.

*Resolved*, That to the cordial support of our Domestic Missions we invite the members of the Church, as to one great department of the work of God in this latter day; praying that "all our things may be done with charity," and that the Holy Spirit may make our labor of love effectual to the breaking down the kingdom of sin, Satan, and death.

GEORGE BURGESS,  
A. CLEVELAND COXE,  
ROBERT H. IVES,

ROBT. A. HALLAM,  
SIMON IDE,  
WM. WELSH.

The resolutions connected with the report were considered *seriatim*, and the first four adopted, as reported.

On motion of the Rev. Mr. Wharton, the fifth was amended and adopted as follows:

*Resolved*, That the Board recommend to the Domestic Committee to set apart and preserve the proceeds of legacies, which have been or shall be bequeathed to them in trust, without further specification of the purposes to which they are to be applied, and to appropriate the annual income to the maintenance of Missionary Bishops, so long as, in any region, the services of such shall be required, in accordance with the wish expressed by the Domestic Committee, and embodied in a canon of the Church, for the endowment of Missionary Bishops.

The sixth, seventh, eighth, ninth, tenth, eleventh and twelfth resolutions were severally adopted as reported.

On motion of the Rev. Mr. Keene, the following resolution was adopted:

*Resolved*, That this Board congratulate the Church on the addition to our staff of foreign missionaries of an efficient laborer, from the continent of Europe; that we welcome the Rev. J. G. Auer to America, on his visit to our churches, and that we commend him to the affectionate Christian regard of our brethren, lay and clerical.

On motion of the Rev. Dr. Howe, it was

*Resolved*, That this Board cannot close its session in the city of Providence, where its most aged member, the Rev. N. B. Crocker, D.D., has ministered with eminent success and usefulness for more than fifty years, by his wholesome instructions and pastoral influence bringing up the noble parish over which he presides to be one of the foremost in the land in its stated contributions to the cause of Missions, without recording their respect and reverence for his character, and assuring him of their prayers that he may be blessed abundantly, in his declining years, with the comforts of those precious truths which he has, through his prolonged life, dispensed to others.

On motion, the Rev. Dr. Howe was appointed to communicate this resolution to the Rev. Dr. Crocker.

The Assistant Bishop of Ohio, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, with its accompanying documents, presented and read the first part of the Committee's report, as follows :

1. The Report of the Foreign Committee and the accompanying documents have engaged the consideration of your Committee. Our hearts are touched by their tone of sadness. Everywhere our mission work has been passing through trial. Except in Africa, tumults and war have interrupted the peaceful progress of the Gospel. Except in Greece, sickness and death have diminished our already feeble missionary force. In South-America direct opposition, almost persecution, has hindered the preaching of Christ. And our Church at home has shown no sufficient evidence of a zeal commensurate with the emergency. A slight increase in contributions during the year has not met the deficiency of last year, nor equalled the increased demand upon our Treasury by loss in the price of exchange, whilst none come forward to take the places of the fallen. It is a time when the faith of the Church is being sorely tried. Let us encourage ourselves in the Lord, and stay upon our God. The promise to his "Everlasting Son" is sure: "I will give the heathen for thine inheritance, and the utmost parts of the earth for thy possession." "I will work, and who shall let it?" Our duty is plain. Whilst waiting and praying for the speedy development of Divine plans in the universal dominion of Christ, our obligation is to "preach the Gospel to every creature" within that field which his providence has opened to our labors.

In the facts which have been presented by these documents, your Commit-

tee see no cause for discouragement, but great cause for humility and earnest re-consecration to the Saviour's work. We sympathize in the anxieties of the Foreign Committee. We bear upon our hearts the cares and sorrows of the Foreign Missionary Bishops and our other fellow-helpers in the Foreign field, both clerical and lay. To the God of all consolation we commend those whose family ties have been sundered by blows which have separated missionaries beloved of the Church from the work to which their lives were consecrated. But amidst these afflictions there are tokens of God's good hand upon us, which should stimulate to far higher endeavors. In Greece the principles of Protestant truth have made such progress as to lead to the choice of a Protestant sovereign; in Africa the Church is reaching a position where it becomes necessary to open the question of its organization; in China our missionaries are cheered by the steadfast faith of converts; in Japan our missionary still holds his post amidst the convulsions of the empire; and in Brazil persecutions are opening a still more effectual door to the promulgation of God's word.

In the dearth of Foreign Missionaries from our own Seminaries, we hail with peculiar satisfaction the presence of the Rev. J. G. Auer, a graduate from the German Missionary School at Basle, the school which gave Weitbrecht to the Church Missionary Society of England. We trust that his visit will be so far prolonged as to enable him to lay the claims of our Foreign Missionary work before many of our churches, and especially before the members of our Theological Schools.

The Foreign Committee propose to adopt a system of agencies during the coming year. We bid them God-speed in this plan, for our Church needs both enlightening and arousing on this subject.

On the question of Missionary property in Shanghai, alluded to both by the Foreign Committee and Bishop Boone, we should deprecate any sacrifice of that property, and any further sale of it to meet a temporary necessity; while we would encourage any movement looking toward a removal of our Mission to the interior, as soon as in the judgment of the Missionary Bishop it can be wisely effected.

The Bishop of Maine, a member of the Committee, presented and read the second part of the Committee's report, as follows:

2. The subject of the organization of the Liberian Church, as the Foreign Committee have justly remarked, is, in some of its relations, beyond the control of this Board, which is not called to the expression of any opinion, either on the facts of this action, or on its accordance with the law of this Church, or with any principles of still more universal application, except so far as the general interest of Missions long cherished by this Board may demand, and so far as the special question of the support and continuance of those Missions, under the charge of this Board, may be brought into question. The Board has the right and duty to advise, and it must also determine how far its own immediate relations to the Missionaries in Liberia are affected.

The proposed organization was avowedly not intended to go into operation till after nine months from its adoption; and in the mean time an opportunity was afforded "to the churches of Liberia to state their objections, if any," and thus it is probable that any counsel of this Board may be heard in time to exercise its due influence, and prevent any anticipated evils.

The separate organization of the Church in Liberia is an event which

must, sooner or later, follow from the national existence of that Republic; but the time when it shall hold itself prepared to assume all the responsibilities of such a position should be determined by those to whom the decision belongs, with very deliberate counsel, and under a most solemn sense of the necessity of Divine guidance. Should this Board, after so many years of watchfulness, and after such an expenditure of that which is much more precious than gold, in connection with its African Missions, now declare with unanimity its conviction that this attempt is premature, and that the common interests of the Church in Western Africa may be seriously endangered by its consummation, it is not to be doubted that the Liberian Clergy and Laity would give respectful and earnest attention to a counsel which can proceed only from an affectionate solicitude for the common cause of our Redeemer.

But on the supposition that the separate organization of the Church in Liberia should at any time have gone into operation, some duties on the part of this Board must ensue toward its missionaries in that Republic. They are not less its missionaries because they are Liberian citizens. They may continue to be its missionaries, so long as they acknowledge the jurisdiction and government of the Missionary Bishop, and are subject to the canons and discipline of the Church in which they have been ordained. In the judgment of this Committee, they must cease to be missionaries of this Board when they cease to be ministers of that Church as distinguished from the Church in any other nation. While they desire the Episcopal supervision, acts, and offices of the Missionary Bishop, and have not in any way violated the bonds of communion in the faith, no principle seems to forbid appropriations of funds by the Board to their temporary support, though not strictly in the character of its missionaries. The expediency of such appropriations would rest with the conscientious discretion of the Board; but this would doubtless be exercised in the spirit of Christian kindness, forbearance, and unity, as well as with constant fidelity to that one foundation which alone can be laid.

The following Resolution is offered for the adoption of the Board:

*Resolved,* That under the peculiar circumstances attendant upon the attempt to establish an independent branch of the Church in Liberia, and the difficulties therein, depending upon the absence of any canon of the Church providing for action in such cases, it is affectionately recommended to the clergy and members of our communion in that country to delay the attempt to consummate the now proposed arrangement, and any further final action in the premises, until the next session of the General Convention of the Church, when measures, not now within the power of this Board, can be adopted to provide for united action in preparing for such a change, and for perfect harmony in its consummation.

G. T. BEDELL,  
 GEORGE BURGESS,  
 L. W. P. BALCH,  
 J. L. CLARK,

GEORGE LEEDS,  
 R. A. HALLAM,  
 J. J. BRANDIGEE,  
 J. N. CONYNGHAM.

The resolution connected with the report was unanimously adopted.

The Bishop of Maine took the chair.

On motion of the Rev. Dr. Coxe, it was unanimously

*Resolved*, That the Board of Missions cannot close their meeting in this city without acknowledging the hospitalities they have so abundantly enjoyed, nor without expressing their gratitude for such hospitalities, and for the very efficient and kindly forethought by which they were generously offered to all the members of the Board, previously to our assembling.

On motion of the Rev. Mr. Wharton, it was

*Resolved*, That the Secretaries of the two Committees be requested to take such measures as they deem best to obtain half-fare railway tickets for the use of the members of this Board, and others attending its meetings, at the approaching session at Cleveland, and that the Secretaries be directed to give due preliminary notice of the roads from which these facilities have been obtained.

On motion of the Rev. J. L. Clark, D.D., it was

*Resolved*, That the Committee on Missions to the Germans be continued, and that the Bishops of Maine and New-Jersey and the Rev. Mr. Wharton be added to the Committee.

On motion of the Rev. Dr. Balch, it was

*Resolved*, That the Rev. Mr. Duane be requested to notify the President of Brown University that the Board will visit that institution immediately after its adjournment, this morning.

On motion of the Secretary, it was

*Resolved*, That after the reading of the minutes, and appropriate devotional services, the Board adjourn *sine die*.

The minutes were read and approved.

The Board then united in prayer, offered by the presiding officer, and after the benediction, pronounced by the same, adjourned.

Attest.

P. VAN PELT,  
Secretary.

## A P P E N D I X .

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[A.]

### REPORT OF THE DOMESTIC COMMITTEE.

The Domestic Committee of the Board of Missions begin their Twenty-eighth Annual Report with a painful record of deaths which have recently occurred in their own number.

The Hon. Luther Bradish became a member of the Committee in 1849, and to the day of his death, with Christian fidelity, devoted his abilities and attainments to the sacred cause committed to this body. Always in attendance, prompt to act, fertile in suggestions, judicious and wise, full of sympathy for the missionaries and for the Missionary Bishops in their trials and labors, he rendered invaluable service to the Church during the fourteen years of his office. He was taken to his rest on Sunday, the thirtieth day of August last.

Isaac Seymour, Esq., was appointed Treasurer of this Committee in 1857, and held the office to the time of his death. Having an honored name in financial and commercial circles, he was also esteemed and loved by his brethren in the Church. The service which he rendered to the missionary work, in his office, was performed not only with the most rigid fidelity, but with a cheerfulness that won to him all those with whom he acted, and with pleasure to himself that he could in this way, as well as by his gifts, aid in the spread of the Church of his affections. On Sunday, the thirteenth day of September last, it pleased God to take him suddenly to Himself, as he knelt in his parish church, with the solemn supplications of the Litany on his lips.

The vacancy occasioned by the death of Governor Bradish has been filled by the election of Stephen Cambreleng, Esq., to be a member of this Committee, and that occasioned by the death of Mr. Seymour, has been filled by the appointment of Nicholas F. Palmer, Esq., Cashier of the Leather Manufacturers' Bank, New-York, to be the Treasurer of this Committee.

Among the missionaries in the Domestic field one, the Rev. Wm.



Kelly, has been called to give account of his stewardship, after a few years of faithful service in the diocese of Michigan.

APPROPRIATIONS.

For reasons similar to those stated in the last Annual Report, the Committee delayed to make the annual appropriations for 1863 till the month of February. They were strongly impressed with the necessity of no longer delaying to provide for extending or enlarging the work in the new Territories; even if, in doing this, they should be obliged to curtail their operations in the older portions of the field. They are thankful to state that they were not, however, obliged to resort to curtailment to any great extent, and that appropriations were made for a missionary in Colorado, for more missionaries in California, Oregon, and Washington, and, at a later period of the year, for missionaries in Nevada, and for an exploration of New-Mexico. It is true that these appropriations were made in faith, anticipating that the Church would sustain her appointed missionary agents in the execution of this great work. Some evils have attended the delay in the time of making the annual appropriations, which the Committee would be glad to avoid in future.

FUNDS.

The balance in the treasury at the beginning of the year, October 1, 1862, was.....	\$4 07
There was at that time an indebtedness for checks which had been issued to missionaries, and for salaries which had accrued to them, up to October 1, 1862, amounting to.....	8,369 17
In this sum nothing was included of the amount, if any, which might have accrued to missionaries in the South, and remained unpaid on the appropriation for 1861. No appropriations in that direction have been made for 1862 or 1863.	
The receipts for the year have been	
For general purposes,.....	\$31,274 54
For special purposes,.....	6,183 51
Making the total amount received,.....	37,458 05
This exceeds the receipts of last year by.....	2,134 14
The payments during the year have been.....	36,707 75
The balance now in the treasury is.....	744 37
The outstanding checks on the Treasurer paid to missionaries, (including \$385.68 issued to missionaries in the South before the middle of 1861,) amount to.....	1,276 38

The unpaid salaries of missionaries in the field of present operations, now due, or becoming due as fast as communications are received from them, amount to..... \$ 8,405 08

So that the aggregate indebtedness, with the same exceptions as that of last year, is..... 9,681 46

Leaving an actual deficit on the first of October, instant, of..... 8,937 09

During the quarter ending January 1, 1864, there will accrue a further indebtedness of about..... 8,100 00

And the sum of \$17,000 will therefore be needed to discharge the obligations of 1863.

The receipts from the several dioceses or other geographical divisions are exhibited in the following table. The number of contributing parishes is also given. For convenience of comparison similar information is supplied with reference to the two preceding years.

DIOCESE, ETC.	NUMBER OF CHURCHES.	NUMBER OF CHURCHES CONTRIBUTING IN				AMOUNTS CONTRIBUTED IN		
					1861.	1862.	1863.	
		1861.	1862.	1863.	1861.	1862.	1863.	
Maine.....	18	12	10	12	\$216 22	\$227 95	\$221 54	
New-Hampshire.....	18	10	13	12	150 25	181 77	221 77	
Vermont.....	83	18	22	21	272 82	237 93	274 96	
Massachusetts.....	77	34	35	30	1,870 58	2,028 31	2,065 55	
Rhode Island.....	31	15	16	19	2,451 15	1,463 68	1,847 24	
Connecticut.....	120	74	80	78	3,551 24	3,663 57	2,946 21	
New-York.....	305	126	143	140	11,428 83	9,303 51	13,514 88	
Western New-York.....	175	74	80	90	1,451 64	1,486 87	1,459 29	
New-Jersey.....	108	22	27	27	956 78	754 56	916 41	
Pennsylvania.....	225	67	65	72	4,863 29	5,174 54	4,696 53	
Delaware.....	26	8	9	12	283 17	193 55	224 84	
Maryland.....	181	40	33	32	2,905 95	1,454 28	1,558 21	
Virginia.....	175	29	..	..	1,156 83	75 00	185 62	
North-Carolina.....	..	17	..	..	599 77	..	..	
South-Carolina.....	..	12	..	..	480 52	..	..	
Georgia.....	..	10	..	..	713 95	..	..	
Florida.....	..	4	..	..	48 50	..	..	
Alabama.....	..	5	..	..	484 13	..	..	
Mississippi.....	..	6	..	..	101 15	..	..	
Louisiana.....	..	5	..	..	129 40	..	..	
Texas.....	..	5	..	..	72 95	..	..	
Arkansas.....	..	7	..	..	295 65	..	..	
Tennessee.....	..	6	..	..	103 60	..	..	
Kentucky.....	39	10	8	12	305 29	256 15	509 35	
Ohio.....	97	19	22	24	211 09	378 83	737 91	
Indiana.....	34	15	19	22	103 71	275 89	270 56	
Illinois.....	96	14	16	20	105 42	182 26	464 96	
Michigan.....	60	21	24	29	603 20	597 68	593 50	
Wisconsin.....	65	14	19	20	204 00	256 14	262 45	
Minnesota.....	45	13	16	24	189 01	94 24	268 75	
Iowa.....	43	6	8	6	23 00	50 16	26 95	
Missouri.....	32	10	7	11	209 35	219 20	212 40	
Kansas.....	15	2	1	1	144 80	86 80	2 00	
Nebraska.....	8	2	2	6	24 00	23 90	52 95	
Dakota.....	3	..	..	1	..	..	3 00	
Colorado.....	2	1	1	3	..	13 40	92 55	
Nevada.....	6	..	..	..	..	..	..	
New-Mexico.....	..	..	..	..	..	..	..	
California.....	21	10	10	10	448 65	304 90	274 38	
Oregon.....	10	1	5	3	14 50	59 50	81 50	
Washington.....	5	1	2	3	100 00	78 00	204 67	
Legacies.....	..	..	..	..	6,123 78	4,709 97	1,989 36	
Miscellaneous.....	..	..	..	..	2,471 48	1,361 87	1,357 76	
Totals.....	2078	741	693	740	\$45,599 65	\$25,223 91	\$37,458 05	

If, for the purposes of a comparison, we take into account only the loyal States, it appears from the table the annual receipts for the last three years have been in 1861, \$41,718.20, in 1862, \$35,223.91, and in 1863, \$37,458.05, or omitting the amount received from legacies, and from miscellaneous sources, and comparing only the contribution of churches, the figures will stand thus: in 1861, the latter half of which year was affected by the national troubles, \$33,122.94; in 1862, the year of greatest depression, \$29,152.07; and in 1863, when confidence is revived, \$34,110.93. The number of parishes making these contributions in the last three years was, in 1861, 635; in 1862, 693; and in 1863, 740.

## LEGACIES.

The amount actually received this year into the treasury from legacies is much below the average of former years. The items are :

Legacy of the Hon. Allen Ayrault, late of Geneseo, W. N. Y., (second payment),.....	\$625 00
Second and third dividends on the residuary estate of the Hon. Mr. Ayrault, above mentioned,.....	990 00
From the estate of Mrs. Lucy Nichols, late of Newtown, Conn.,.	40 00
From the estate of Mrs. Cornelia T. Brown, late of Toledo, Ohio,.	30 00
From the estate of B. H. Punchard, Esq., late of Andover, Mass.,.	62 20
From the estate of Hanford Smith, Esq., late of Newark, N. J.,.	242 16
Total,.....	\$1,989 36

The Committee reported last year that they had received notice of three legacies. Nothing has yet been paid into the treasury on account of any of these.

The Committee have the satisfaction to report that they have, during the year, received notice of several important bequests made to this department of the missionary work.

The late Margaret Burr, of the city of New-York, among other legacies for charitable uses, bequeathed to this Committee the sum of twenty thousand dollars in aid of Domestic Missions; and, also, for the same purpose, an interest in her residuary estate, which the executor estimates will amount to as much as the above-mentioned specific bequest. The Church will have cause to thank God that He moved the heart of this excellent Christian lady to devote so much of her estate to the promotion of His glory, and the spread of His kingdom. This noble gift is not, however, of present use. Provision is made for its payment at the end of four years after the death of both her sisters, who are invested with a life-interest in the estate.

The late Read Peck, Esq., of Port Chester, New-York, made a bequest to the Domestic and Foreign Missionary Society, the half of which (to come to this department) is seven thousand five hundred dollars. Mr. Peck, during his life, had always been deeply interested in the prosperity of the Church, giving largely and judiciously to promote its interests. The validity of the will has been contested, and the case is not yet decided.

The late John Knickerbacker, Esq., of Waterford, New-York, left to this branch of our missionary work a legacy of ten thousand dollars, which, it is supposed, will be paid in a few weeks. The testator did not in his will describe accurately the title of the Society, but no difficulty is apprehended in establishing the fact that he had in his mind the Domestic department of the Domestic and Foreign Missionary Society of our Church. Mr. Knickerbacker had for many years been a regular contributor of not less than one hundred dollars annually to this work; and by the liberality of his bequest he has shown how deeply the cause was engraven on his heart.

The bequests mentioned in this Report, from their number and amount, will arrest the attention of the Board and of the Church. The Committee, therefore, would improve the opportunity to impress upon the members of the Church a more frequent attention to this mode of promoting the interests of Christ's kingdom. Habitual offerings to the treasury of the Lord, according to the several abilities of the children of God, are among the daily duties which they are called upon to perform all through the Christian life. But in addition to this daily duty, and notwithstanding it has been discharged, the claims of objects of Christian benevolence should, in every case, be remembered when the Christian man or woman sets earthly things in order, and disposes of earthly goods as the steward of a heavenly Master.

#### THE FIELD.

The Committee pass to a review of the missionary work for the year. The service reported has been rendered by two Missionary Bishops and one hundred and fifteen missionaries; of whom eighty-nine are now under appointment.

In MAINE three missionaries have been employed a portion of the year. At present the number is two. The chief hindrance to the prosperity of the work has been the want of missionaries. One of the three stations has been vacant the greater part of the time.

In NEW-HAMPSHIRE there have been four missionaries; three being the present number. One station having become self-supporting, a new

and interesting point has been occupied by a new missionary. All the three present stations are prosperous.

Both in Maine and New-Hampshire inviting fields are opening in unexpected quarters.

In DELAWARE a single missionary of the Committee continues to occupy, with success, several of the old and dilapidated parishes.

In Omo the number of missionaries has been three; two being the present number. The Church in that diocese is increasing in strength and numbers, and a self-sustaining confidence is beginning to be felt. The Assistant Bishop of the diocese, in his address to the last convention, with great wisdom and forethought administered encouragement to this self-confidence. "Having," says the Bishop, "been so long and so generously sustained by the general funds of the Church, we must prepare to find this assistance gradually withdrawn, and the sooner we face the necessity the less painfully shall we feel it. Since the annual meeting of the Board our anticipations have been partially realized; the annual appropriation having been diminished one half. It is time for this wealthy diocese to appreciate its own strength, and to provide for its own missionaries. I trust that we shall not wait to be excluded from the general charities of the Church, but will take such action as will place us beyond the necessity for them."

In MICHIGAN eight missionaries have been employed; there are at present six. Some of the stations have been aided quite a number of years, and these, under the policy of the Committee, must soon pass from the list, to be cared for by missionary aid within the diocese, if they do not become self-supporting.

In INDIANA the number of missionaries has been twelve, all of whom are now at their stations. Some new ground has been occupied; but the labor has been chiefly upon places which have been already aided, some a few, others several years.

In KENTUCKY six missionaries have been at their posts amid the disturbances and disasters of the civil war. Some of the missions have been enlarged to take in adjoining unoccupied fields, and the movement in this direction is giving a more decided missionary character to the work.

In ILLINOIS the Committee have employed nine missionaries, but owing to changes, the number at this time is but five. One of these has for his station the line of the Illinois Central Railroad, and is successfully laboring in missionary work at several points on that line. There is much missionary ground in this diocese which should be occupied; and while the Committee gladly do what their funds will

allow, they trust that those portions of the diocese, which are rapidly increasing in strength and numbers, will, by their home organization, enable many waste places to be occupied.

In WISCONSIN the number of missionaries employed the whole or some part of the time has been fifteen; it is now ten. The heart of the venerable pioneer Missionary Bishop is cheered by many evident tokens of success in the missions carried on in his diocese. The itineracy missions continue to be fruitful in good results.

The missions to the German population have been transferred to the Diocesan Missionary Board. Important fields remain unoccupied, awaiting suitable opportunities to fill them. Two of the most efficient of the clergy of Wisconsin have been called to the missionary work in a distant mining Territory, with the cheerful consent of the Bishop, who realizes the importance of an early occupancy of the ground.

In MINNESOTA sixteen missionaries have been under appointment; the number now is thirteen. Notwithstanding some drawbacks, especially such as grew out of the Indian troubles of last year, the missionary work here is prosperous. The great earnestness, zeal, and activity of the Bishop infuse earnestness, zeal, and activity into the missionary clergy; and, by the blessing of God, great good to the souls of men results from their labors.

In IOWA nine missionaries have been on the list, the present number being six. Here also the indefatigable labors of the Bishop at the head of the missionary clergy is producing its proper fruit. Much interest throughout the State is awakened in behalf of the Church, and her order, stability, and devotion are receiving a due appreciation.

In MISSOURI the number of missionaries has been six; it is now four. The civil troubles which have afflicted this State, while they have brought hardships and difficulties upon the laborers who are in the field, have also prevented that enlargement of the missionary force which is desirable. When these troubles shall have passed, Missouri will offer an encouraging field for a large number of active and earnest missionaries.

In KANSAS the single missionary of the Committee, with the proper approval, still continues absent on duty with the army. Other laborers are at work, and the Committee trust much good will be accomplished in the spread of the Gospel in that distracted State.

In NEBRASKA there has been no change in the missionaries, and, the Committee are sorry to say, no addition to their number, which remains five, besides the Missionary Bishop. These, however, are preparing the way for a future harvest. Some of them, by itinerating to some extent,

are seeking out the waste places. There are, however, important towns open to us in which we have no service, and it is very desirable that at least two itinerant missionaries should be in that field. A beginning in founding Church institutions is made by the establishment of Brownell Hall, a Church school for young ladies; and preparations are also begun preliminary to a Theological School for the training of missionaries. But before Nebraska can receive that attention from its Bishop which it strictly needs, the Bishop must be relieved from the care of other and remote Territories.

In DAKOTA no new laborer has been sent by the Committee to strengthen the hands of the single missionary in that field, so long a faithful watchman on the outposts of Zion. The removal of the Christian Indians, under the charge of Bishop Whipple's missionary, the Rev. S. D. Hinman, from Minnesota to Fort Randall, Dakota, has brought another clergyman into the Territory, and the two are not too remote from each other to coöperate together.

In IDAHO EAST there is yet no missionary. The new Territory of Idaho is of great extent, lying on both sides of the Rocky Mountains, and embracing eight degrees of latitude, and thirteen degrees of longitude. That part which is east of the dividing ridge of the Rocky Mountains belongs to the jurisdiction of Bishop Talbot. On the head waters of the Missonri River, and in other parts of the eastern slope, a mining population is rapidly gathering, to whom at least two missionaries should be sent. At one point, Bannock City, near the confluence of the streams forming Jefferson Fork, great confidence is felt that a mission, when organized, would be self-sustaining from the start. Bishop Talbot was desirous to have explored this missionary ground the present year, but has been obliged to postpone that journey till next summer.

In COLORADO the Committee have one missionary engaged in three mining towns up in the Rocky Mountains. His work on which he entered in July is promising. There are two self-sustaining parishes in the Territory, and these have already begun to make liberal contributions to Domestic Missions, and are endeavoring themselves to meet the salary of the missionary who is in their midst. Such zeal for this good work is rare, and affords an earnest that the institutions of the Gospel have a strong hold on the hearts of many of the people. The Rector of one of these parishes is also calling for a missionary to coöperate with him in outlying points, and there are other openings of promise in the Territory.

In NEW-MEXICO the Committee are still without a permanent missionary. The claims of this Territory for the establishment of missions

having been, in the early part of the year, urged anew upon the Committee, it was determined that the only safe and judicious course to be adopted, was to make an exploration of the Territory under circumstances which would insure accurate and trustworthy information. On application to the senior Bishop, he kindly appointed Bishop Talbot to the temporary charge of New-Mexico, and a Commission was constituted, consisting of Bishop Talbot, the Rev. W. A. Rich, and the Rev. A. H. deMora, to make the exploration. These Presbyters met the Bishop at Nebraska City in the month of May, and the party proceeded over the plains to Denver, Colorado, and thence to New-Mexico. Their stay in that Territory was sufficiently long to accomplish the purposes for which they went. Their full reports upon the subject are before the Committee, awaiting action. The conclusion of the Bishop, under all the lights of personal observation and intercourse, is that it is the duty of the Church to establish and maintain an able and effective mission at Santa Fé, directly for the population of American descent, with such appliances as to enable it to maintain a reflex influence upon the native and Spanish races. Such a mission will necessarily involve a considerable outlay, and should be undertaken without the expectation of large fruits following immediately.

IN ARIZONA, into which a mining population is flowing both from the east and the west, a field for missions no doubt exists; but the Committee are without any very definite information in relation to it.

IN UTAH Bishop Talbot is of opinion that missionaries may at no distant day accomplish a good work, though at present Providence does not seem to open the way. When last heard from, the Bishop was sojourning for a few days at Great Salt Lake City, on his way to Nevada, and there he enjoyed opportunities of useful observation.

IN NEVADA the missionaries under appointment are three in number. One of these is at present detained in the east, the other two are now on their journey to the distant field of their labors. The Committee look forward to early fruits resulting from the labors of these missionaries, in conjunction with the two who have already preceded them under other auspices. Bishop Talbot is now in the Territory, and if his life is spared, under the arduous labors which he is called to perform, full information from him respecting Nevada may be early expected.

IN IDAHO WEST, the portion of Idaho belonging to Bishop Scott's jurisdiction, the Committee have hope that there is one Clergyman of the Oregon mission exploring the country. Advices from Bishop Scott informed the Committee of his wish to send one for that pur-



pose. The population is probably much larger, and scattered over a much greater extent of country than in Idaho East. It is wholly a mining population, and at present partly migratory, returning to the country on the Pacific coast for the winter months.

In WASHINGTON there has been no missionary during the year. Four or five important stations, to say nothing of many other inviting fields, still remain vacant! The Committee hoped that the recent visit of the Rev. Dr. McCarty to the east, in conjunction with their own efforts, would have resulted in the selection of some missionaries for that Territory. In this they are disappointed. They would gladly send out three Clergymen to that field if suitable men should offer, believing that the Church would sustain them in so doing.

In OREGON, besides the Missionary Bishop, the number of missionaries under appointment has been four; it is now three. The resignation of one, who last year removed to another field, has been conditionally accepted. In this part of Bishop Scott's jurisdiction, many waste places in the Willamette Valley and on the coast remain unoccupied; and the Committee believe that they can only be reached by an effective missionary itineracy. The towns are not large nor of rapid growth, and it may be better, in future arrangements of stations in most cases, to group them so that each missionary may have three or more points where he may be proclaiming the everlasting Gospel, and laying the foundation of the Church. The eastern portion of Oregon has recently become a mining region, and a large population is gathering in and eastward of the Blue Mountains on the confluents of Snake River, or the Upper Columbia. The region is distant about five hundred or six hundred miles from the coast, and from the Dalles, its base of supplies, from three hundred to four hundred miles. The Dalles ought at once to be supplied with an able missionary, and one at least should be sent as an explorer and itinerant in the vicinity of Fort Boise.

In CALIFORNIA the number of missionaries has been six; it is now five. The Committee are thankful to have been able to add two new missionaries this year to the clerical force in California. One sailed early in the summer, and on the first of July was at his post, which, they trust, will be one of much usefulness. The other is to sail on the third instant. In the arrangements for 1863 the Committee proposed the establishment of one somewhat extensive itineracy, with a view to the exploration of missionary ground and the starting of missionary work in a portion of the State now destitute of our services. They observed that the southern half and the northern quarter of the State were without parochial organization and without clerical service; and in one

or the other of these sections they proposed that this kind of work should be tried. The plan did not meet with the approbation of the Bishop of the diocese, and has not been followed up. The Committee deem it important to make still larger additions to the number of missionaries in California, and will be glad in this respect, at an early day, to accomplish their wishes.

The vast amount of labor performed in remote and widely diversified fields, and the greater amount called for, as exhibited in the above statement, have impressed the Committee very strongly with the necessity, not only of large additions to the number of missionaries, but also with the necessity of a division of the Missionary jurisdictions. To do so would, however, require an increase of our funds, and the Committee feel bound to call the attention of the Board to this important subject. The true idea for a Missionary jurisdiction seems to be a small field which can be well supervised and tilled. Such Episcopates, established on an inexpensive scale, should be filled by men who would give themselves with unremitting labors to the care of all the souls within the limits of their authority.

In this connection the Committee can only express their deep regret that the legislative provision, so fully made ten years ago in our canons, in respect to a permanent fund for the endowment of Missionary Episcopates, has called forth no action among the members of the Church in aid of this object.

In the South and South-West, over a large extent of country, for two and a half years, the work of this Committee has been suspended by the existing rebellion. The Church should hold itself prepared, when the end shall come, for a rapid enlargement of her Domestic missionary work also in that direction.

#### POLICY OF ADMINISTRATION.

The work intrusted to this Committee, having for its end the salvation of souls, is of a two-fold character. It consists, first, in founding parishes; and secondly, in aiding feeble parishes. By founding a parish is meant, not only the gathering of a flock, but the bestowing upon it nursing care for a short period till it becomes self-supporting. The conviction has for several years been growing stronger with the Committee, that this branch of their work was the one to which their chief attention should be directed. They have even arrived at the definite conclusion within the past year, that no station ought to be aided more than five years; and that those stations now on the list which have been aided for a longer period, should be discontinued as soon as possible, either by

their becoming self-supporting, or by being transferred to Diocesan Boards. If in any place, after four or five years of help, there is not sufficient Church strength to sustain a Rector, the probabilities are that the parish will desire aid for an indefinite period, and in some cases, when possessed of ample strength for self-support, will not seem to know it. The language of one of the Bishops, quoted in the last Report, will be remembered: "In some cases I have considered," he says, "the Vestrymen looked upon the missionary salary as a kind of bank dividend to which they were entitled; and their efforts were relaxed accordingly." Recently the Committee have been asked to appropriate two hundred dollars, in addition to seven hundred dollars, which a parish in a country town raises for its rector, the parish having been aided by the Committee much of the time for the last twenty-five years. In another case a rector was called on a salary of twelve hundred dollars, it being stipulated in the call that two hundred dollars of it should come from the Domestic Committee, aid having been given by the Committee to this place, also, some twenty-five years ago. It is hardly necessary for the Committee to state that they declined to take either of these places back on the list, though both sustained their applications with the recommendation of their respective Bishops. In some cases stations which have been long on the list may yet be too feeble to sustain themselves, and a rigid application of the rule, as to the time, might work a serious injury. The Committee desire to avoid this injury, and trust that by the agency of Diocesan Boards, such stations as give no promise of early becoming self-supporting, may be easily provided for. Happily, in those Dioceses in which the Committee have long operated, such Boards exist. The question with the Committee is not one of reduction, but of what character of ground it is best for the Church that they should cultivate.

The Committee also are of opinion that when a station has, by the divine blessing, attained to such strength as to be self-supporting, and has, under that happy circumstance, dissolved its connection with the Committee, it is not expedient that it should again be taken on the list. Some great and overwhelming calamity may establish its claim to share again in the general charities and sympathies of the Church. But if, in those alternations of prosperity and adversity, which often occur, it should again need temporary aid, the Committee think that such aid should come from the Diocese of which it is a part.

#### EXPENDITURES TO BE PROVIDED [FOR.]

The condition of the finances of this department is now very much the same as it was at this time last year.

We should assume, that as a whole, the scale of expenditures for the

last year ought not to be diminished in the field of present operations. We ought also to allow ten thousand dollars for the enlargement begun or contemplated in the new Territories. Without taking into account what may be needed for resuming work in the South and South-West when Providence opens the way, the items then for which we should now make provision are :

Present indebtedness already stated, but say, in round numbers, .	\$10,000 00
Scale of expenditure rated as last year, and for the same field, . .	38,000 00
For enlargement, chiefly in the Territories, say . . . . .	10,000 00

Making an aggregate of . . . . .	\$58,000 00
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With this amount as a basis of operations, from thirty to forty new missionaries could be put into the field before the end of the year. Greater life, energy, and activity would be infused into the work. It is certainly not unreasonable to look to the Church for the supply of this sum in the next twelve months.

#### MODE OF GATHERING.

Ever since the reorganization of the missionary work in 1835, this principle, then recognized, has been steadily acted on ; namely, that the pastor of each congregation, by his office, is the missionary agent of the Church in his own sphere. On him the responsibility of action rests.

All operations and appliances for obtaining missionary funds are auxiliary to his proper work. Visits of Missionary Bishops, or of returned missionaries, or of missionary agents, are of this character. What is needed is, that each pastor, not some few, should discharge the duties of the agency which he holds. There is no greater mistake, which he can make, than to suppose that his advocacy of this work will be distasteful to his people, or interfere with proper parochial arrangements. On the contrary, the more zealous he is in leading his people to active coöperation in missionary work, the more ready will they be found to be to second every effort in behalf of parochial purposes or objects. This remark applies to every parish, even the smallest in the land. The fostering of the missionary spirit is the most certain way to insure open hands and warm hearts for all Christian work, within, as well as without the parish. If during the year the Committee should deem it best (a thing quite probable) to appoint one or two missionary agents to serve for a few months, they will still act on the principle of aiding pastoral missionary agency.

The Committee last year, in their Report, suggested several modes by which, if systematically pursued, much greater results in contributions would follow.

One of these was to elicit the participation of the Lay element, with the pastoral in the work, either by parochial associations, or as individual helpers.

Another was the adoption of a system of subscriptions or annual pledges in every parish, for this work.

A third was the engagement of the gratuitous services of district secretaries or agents.

By the help of any or all of these it was thought the parochial agency, without weakening its foundation in principle, would become much more effectual in fruitful works.

#### CONCLUSION.

The gathering of the amount, indicated above, will perhaps involve special efforts, but ought certainly to be regarded as a small sum to be offered, the ensuing year, by the members of the Church, on the altar of our Domestic missionary work. Notwithstanding the civil war which afflicts the nation, an extraordinary degree of prosperity prevails all through the loyal portions of the country. The fruits of the earth abound; labor is fully occupied, and meets with abundant reward; commercial and manufacturing interests are active and highly prosperous; the hum of business reëchoes everywhere from our cities and towns, our rivers and roads. It should be our prayer and effort, it should be the prayer and effort of all the clergy, who are agents of the Church in this behalf, that this abounding prosperity, mingled as it is with discipline, may be sanctified to the Lord God of Hosts. When it is so sanctified, it will minister to all Christian deeds of mercy and benevolence. Let clergy and people realize the urgent present need of vastly increased diligence and devotion in the holy cause of missions in our own land. May they not only give out of the fruits of sanctified prosperity; but may their prayers, and, if need be, the fruits of their self-denials, be offered to sustain this cause.

By order and in behalf of the Domestic Committee.

J. DIXON CARDER,  
*Secretary and General Agent.*

DOMESTIC MISSION ROOMS, }  
NEW-YORK, *October 1, 1863.* }

[B.]

## REPORT OF THE FOREIGN COMMITTEE.

THE close of the year for which the Committee come now to report finds the country still involved in civil war. The contributions to the treasury of the Committee have, therefore, necessarily been confined almost exclusively, as was the case during the previous year, to those States of the Union which have, throughout the struggle, continued loyal to the United States Government.

In this respect things remain unchanged, but in other respects it can not but be seen there is, and has been through the year, a very decided change in the condition of those States, so far as regards their material prosperity in business relations. The energy and industry of the people were perhaps never more severely taxed than now in the wide extended, and inviting fields of various enterprise in which men labor for the acquisition of temporal good; and to all this activity and earnestness of pursuit the returns have been abundant.

Marvellous are God's dealings in this regard; would that there were a consciousness in men's hearts that from him alone cometh the power to get wealth, and that this consciousness were fruitful in the consecration of much of the means thus acquired to his service.

Noting this abundant prosperity, the Committee have looked in vain, so far as the work committed to them is concerned, for its reasonably expected fruit, in the way just now suggested, and are obliged to report that the amount of their receipts is but little in advance of that reported in October, 1862.

Receipts for the year ending October 1, 1862.....	\$50,576 78
"                    "                    "                    1863.....	54,260 07
Excess of this year.....	\$3,683 29

## FINANCIAL STATEMENT.

Receipts of the Foreign Committee from the 1st of October, 1861,  
to the 1st of October, 1863, including interest on Trust Funds, \$54,260 07

Of which contributed for mission in Greece, . . . . .	\$88 61	
“ “ “ Africa, . . . . .	8,148 15	
“ “ “ China and Japan, . . . . .	3,611 63	
“ “ “ South-America, . . . . .	803 12	
“ “ specific purposes, . . . . .	3,758 26	
“ “ general purposes, . . . . .	37,850 30	
		\$54,260 07

The expenditures for the same period were—

For the mission in Greece, . . . . .	\$2,768 89	
“ “ Africa, . . . . .	21,800 92	
“ “ China and Japan, . . . . .	21,251 60	
“ “ South-America, . . . . .	2,448 59	
“ specific purposes, . . . . .	4,247 03	
“ publication account, . . . . .	1,119 27	
“ salary of Secretary and General Agent, and Clerk hire, . . . . .	3,277 16	
“ rent, . . . . .	406 00	
“ discount on uncurrent money, etc., . . . . .	64 25	
“ postage, stationery, freight, etc., . . . . .	188 34	
“ travelling expenses of officers, . . . . .	35 00	
Balance due the Treasurer, October 1, 1862, per Report of that date, . . . . .	8,525 59	
Balance due the Treasurer, October 1, 1862, (to new account,) . . . . .		11,872 57
	\$66,132 64	\$66,132 64
Balance due the Treasurer, October 1, 1863, . . . . .		\$11,872 57

#### LEGACIES.

From the estate of Hon. A. Ayrault, Geneseo, W. N. Y., . . . . .	\$1,615 00	
“ “ Rev. Dr. Saml. H. Turner, N. Y., . . . . .	250 00	
“ “ Mr. B. H. Punchard, Andover, Mass., . . . . .	62 50	
“ “ Mr. Hanford Smith, Newark, N. J., . . . . .	242 17	
		\$2,169 37
Receipts through the American Church Missionary Society, . . . . .	\$3,692 74	

Notwithstanding the reduction of the missionary force both in Africa and China, as will appear in a subsequent portion of this report, it has been *impracticable* to bring the aggregate expenses within the amount of contributions for the year, and there has resulted the large balance now due to the Treasurer of the Committee.

During the past year the Committee have not been able to remit to China, except in the way of a small amount in supplies. The amount

charged to that mission in the foregoing statement is chiefly for credits previously issued by their bankers on account of this mission, and paid out of the current funds of the year, with a very large loss in the way of exchange. There is a balance of £658 16s. 8d. still due on account of these credits. The expenses of this mission during the past year have been paid out of funds remaining from the sale of the boys' school-house, reported two years since, and from funds, on hand in China, designed for an interior station, both of which are now exhausted; and, in addition to these, out of receipts from rents for a portion of the mission premises, made vacant by the departure of missionaries. Some income may still, for the time being, be derived from the source last mentioned. Whatever additional amount, however, shall be necessary to sustain this mission must be remitted from this country, otherwise the sad necessity will ensue of a further sacrifice of portions of the mission property, a result which the Committee would greatly deplore.

The Committee will avail themselves of all proper methods to save, as far as possible, loss by exchange, the rates of which present a most serious obstacle to remittances in sterling bills.

The present depressed state of the missionary work, both as regards the amount of contributions and the smallness of the number of missionaries in the field, fills the hearts of your Committee with deep anxiety and distress. They are sure that this condition of things does not approve the Church as faithful to the trust which has herein been committed to it. With some pleasing exceptions, there is, almost everywhere, a lack of earnestness and zeal respecting this work; and in hundreds of parishes there is no evidence whatever of the slightest apprehension of its claims upon them.

Your Committee, in the care and management of it, feel themselves charged with a weighty responsibility. In their anxiety to have its claims more adequately met, they have recently adopted and partially matured plans for a more effective agency throughout the Church. So soon as the necessary arrangements can be made, these they purpose to put in operation, and trust that the result will fully meet their expectations. In such methods as they may devise, and by all other means in which their brethren of the clergy and of the laity may find opportunity, the Committee ask for earnest and hearty coöperation.

The Committee will enter upon a new missionary year with prayer for the Divine guidance and blessing, and with the hope that their next report shall be such as to cheer and encourage all hearts.



## CHANGE IN THE FOREIGN COMMITTEE.

The Rev. A. Cleveland Coxe, D.D., Rector of Calvary Church, New-York, has been elected a member of the Committee, in the place of the Rev. Dr. Muhlenberg, resigned.

## GREECE.

*Athens.*—Rev. JOHN H. HILL, D.D. ; MRS. FRANCES M. HILL, MISS MARY B. BALDWIN.

This Mission presents, in its accustomed operations, nothing of special importance to distinguish the past year from years that have preceded it.

The ordinary routine of the school and other duties have been pursued as heretofore. There is this exception, however, that in consequence of the disturbed state of the country, growing out of political troubles existing at the time of the usual examinations at the close of the year, these were dispensed with. Aside from this, there has been no interruption of the regular attendance of the scholars and continuous prosecution of the work.

While, however, the record of the history of the past year presents nothing extraordinary in the missionary work proper, there have been developments in the political affairs of Greece of a very striking character. These have been fully set forth in the recent letters of the Rev. Dr. Hill, published in the *Spirit of Missions*. They relate to the choice by the people of Greece of a Protestant Sovereign—their choice falling first upon one of the Royal family of England, and their expectations of his acceptance not being met, then upon a prince of Denmark.

“The remarkable manifestation of public favor toward what we regard as the purest form of Christianity is,” says Dr. Hill in the letters referred to, “cause of no little gratification to us personally, and of unfeigned thankfulness to God, as having been brought about, under God’s guiding hand and blessing, in a great measure through the instrumentality of this Mission.”

In connection with the subject just mentioned, Dr. Hill’s letters treat largely of the movements which have been made in our own Church and in the Church of England toward Church Unity—with special reference to the Greek Church—and mention, in connection therewith, the deep interest which this subject now excites in the Church in Greece, a result for which the missionary work of our Church has largely prepared the mind of her people.

The discussions which have recently taken place in England in relation to the subject of “Church Unity” have, incidentally, brought out several striking testimonials in favor of the Mission in Greece.

In such fruits of the Mission the Committee greatly rejoice, and pray that an abundant harvest may be gathered, in all time to come, from the patient labors of your missionaries through a period of more than thirty years.

The missionaries have grown old in the field; and now, while they are looking wistfully toward the setting sun, it is a subject of joy that brightness illumines the horizon of their missionary day, well spent in the service of Christ and his Church.

#### AFRICA.

PRINCIPAL STATIONS: *Cape Palmas, Monrovia, Bassa, Sinoe, etc.* — Rt. Rev. J. PAYNE, D.D., Missionary Bishop; Rev. C. C. HOFFMAN, Rev. J. G. AUER, Rev. THOMAS TOOMEY, Rev. G. W. GIBSON, (colored;) Rev. THOMAS J. THOMPSON, do.; Rev. J. K. WILCOX, do.; Rev. C. F. JONES, do.; Mrs. PAYNE, Mrs. HOFFMAN, Miss EMILY E. GRISWOLD, Mr. FERGUSON, (Colonist Teacher;) Mrs. E. M. THOMPSON, do.; Mr. G. T. BEDELL, (Native Teacher;) Mr. THOMAS C. BROWNELL, do.; Mr. WILLIAM H. KINCKLE, do.; Mr. JOHN FARR, do.; Mr. JOHN W. HUTCHINS, do.; Mr. CHARLES MORGAN, do.; Mr. JOHN A. VAUGHAN, do.; Mr. J. M. MINOR, do.; Mr. WILLIAM SPARROW, do.; Mrs. EMMA GILLET, do.; Mrs. SETON, do.; Mr. A. POTTER, do.; Mr. J. BAYARD, do.; Mr. E. W. HENING, do.; Mr. J. D. GEORGE, do.; Mr. RUSSELL LEACOCK, do.; Mr. FRANCIS HOSKINS, do.

To our Church, God, in his condescension, has granted the great privilege of taking part in giving the Gospel to the millions of Africa.

The field, taking into account those portions only which fall within the purview of our own operations, is vast; and as the eye looks out upon it, as it lies in the depths of its ignorance and wretchedness, there must be a present consciousness of the earnest pleadings which it makes for more of sympathy, more of effort on the part of the Christian Church.

Through a course of years the Church has prosecuted its work in that land—never with that zeal and heartiness which became so holy an enterprise—never with a force of men and means at all commensurate with its growing demands.

Through much of sorrow, much of trial, the Mission has moved on in its behest of mercy. There are monuments there to attest the self-sacrifice and devoted love of many who have left kindred and home that they might preach Christ to the perishing, and whose precious dust has made that consecrated ground.

There are men and women who have gone out from us who still survive—a faithful though feeble band—bearing the heat and burden of the day—enduring “as seeing Him who is invisible.”

There are colonist and native teachers, the fruit of missionary labor; and there is a goodly company of humble, earnest followers of Christ,

over whom the missionaries rejoice as over children begotten of them through the Gospel.

These results may well evoke a tribute of praise to Him through whom alone come grace and salvation.

The past year, in the history of the Mission, has not been without its usual record of sickness and death.

Mrs. Auer, wife of the Rev. J. G. Auer, after nearly ten years of service in the Mission, fell asleep on the tenth day of February last. At an early age Mrs. Auer, formerly Miss Mary Ball, devoted herself to the work. She was faithful therein; and her consecration to it was blessed, not only to the spiritual good of those upon whom she bestowed her patient labors, but also to her own growth in grace, which made her lovely in the eyes of her associates, and of all who knew her. She suffered greatly during a painful and protracted illness, bearing all her trials patiently and with quiet submission to the will of God; murmuring not when it was evident that the longing desire to see her earthly parents—the hope of which had cheered through many months of earnest expectation—was not to be realized; looking by faith for a reunion hereafter in a better country, and calmly resigning herself and all objects of earthly interest and affection to the hands of Him whose she was and whom she served.

Miss Delia Hunt, whose appointment was mentioned in the Report of last year, sailed from this country in November, 1862; reached Cape Palmas in January, and on the 12th of the following month was called away.

The offer of herself as a missionary was not the result of any sudden impulse, but was, through several years, the subject of prayerful thought and consideration. When the decision was reached, there was no lingering doubt in her mind as to the propriety of her course—she fully believed herself called of God to the service.

During her voyage out she approved herself as a faithful servant of Christ, in her efforts to do good among those with whom she sailed. Her arrival in Africa was hailed with delight by the missionaries, especially by Mr. and Mrs. Hoffman, to the assistance of whom, in the care of the Orphan Asylum, Miss Hunt's appointment had special reference.

She entered at once upon the duties assigned to her, and continued therein until she was laid upon a bed of sickness which terminated shortly in death.

There is comfort in the assurance that it is said of her by the Master: "She hath done what she could."

Some of the other members of the Mission have suffered very much from sickness. Mr. and Mrs. Hoffman have both been dangerously ill. It was found necessary, last spring, especially in view of Mrs. Hoffman's feeble health, that they should leave Africa for a time; and a convenient opportunity occurring, they embarked for England, and, at last accounts, were staying at the house of Mr. Hoffman's brother-in-law, Dr. Pattison of London. Mr. Hoffman's health is so improved, that he expects to sail for Cape Palmas during the present month. The nature of Mrs. Hoffman's sickness will require her to remain in England for several months longer.

The Rev. Mr. Auer, also, has suffered greatly from sickness. After the death of Mrs. Auer, he determined, upon the advice of the Mission, to carry out his previous purpose, and to visit the United States with his children, two in number, for the benefit of his exhausted health, and for the purpose of placing his children with their grand-parents in Philadelphia. Before leaving Africa, one of the children died. No opportunity offering for a voyage direct to the United States, Mr. Auer embarked, with his surviving child, for England, in the same vessel in which Mr. and Mrs. Hoffman were passengers. After a short stay in that country, he came to the United States, arriving in New-York on the 19th of July last. His health, the Committee are most happy to say, is improved, and Mr. Auer is now actively engaged in efforts to further the cause of missionary work in Africa. His labors in this direction will, the Committee believe, prove very effective during his present stay.

The Rev. H. H. Messenger, whose return to this country was mentioned in last Report, has resigned his appointment; the condition of his health being such as to preclude the expectation of his being able to resume his labors in Africa.

In the absence, almost entirely during the last year or two, of appointments to the Mission, while the missionary force has been much reduced by death and by withdrawals from the field, the Mission, so far as the Foreign Missionary force is concerned, is left very weak in numbers. *There is a pressing demand* that it should be recruited with the least possible delay. The Committee regard the filling up of the ranks of the missionaries as vital to the interests of the cause of Christ in that land. This they believe to be true, not only in relation to the progress of the Gospel among the native population, but also to the perpetuity and enlargement of the institutions of Christianity among the colonists. Men, it is hoped, will be found to meet the great want, and means for their support, it is believed, will not be withheld.

About the time of the departure of Mr. and Mrs. Hoffman and Mr. Auer from Cape Palmas, the Bishop found at Monrovia several persons seeking employment in Missionary work, who had previously been connected with the Mendi Mission between Liberia and Sierra Leone, under the auspices of the American Missionary Society. These persons, consisting of Mr. and Mrs. Miles and Miss Hannah More, were engaged for a time, by the Bishop, to fill, so far as circumstances allowed, some of the vacancies occasioned by the departure of the Missionaries. Miss More is an assistant at the Orphan Asylum, and Mr. and Mrs. Miles would be stationed either at Cape Palmas or Cavalla, the Bishop purposing to employ Mr. Miles as a Catechist and Teacher.

## STATIONS.

MONROVIA.—Trinity Church. Minister, Rev. G. W. Gibson.

Communicants, 45. Baptisms—Adults, 2; Infants, 3. Confirmations, 3. Marriages, 4. Burials, 4. Sunday-School Teachers and Scholars, (including 30 Congoes,) 100. Families, 19. Adults in Congregation, 55. Alms, \$25. General Contributions, \$215.

Trinity Church was consecrated by the Bishop at his visitation on the 22d February, 1863.

Day-School taught by Mr. White; attendance from thirty to sixty Scholars.

CAULDWELL.—St. Paul's Chapel, supplied by the Clergy of Mesurado Co. Communicants, 8. Sunday-School Scholars, 25.

CLAY-ASHLAND.—Grace Church. Communicants, 17. Deaths, 3. Marriages, 1. Sunday-School Teachers, 5. Scholars, 70.

BASSA COVE.—Rev. Thomas J. Thompson, Minister.

Communicants, 28. Sunday-School Scholars, 57. Day-Scholars, 69.

SINOE.—St. Paul's Church, Rev. J. R. Wilcox, Minister.

Communicants, 14. Day-Scholars, 13. Sunday-School Scholars, 20.

St. Paul's was consecrated by the Bishop on the 28th of January last.

## CAPE PALMAS DISTRICT.

Embracing St. Mark's Church, Mount Vaughan High-School, Orphan Asylum, Hoffman Station, Fishtown, Rocktown, Half-Grahway, and Grahway.

Of these St. Mark's, the High School, and Orphan Asylum are exclusively for Liberians—the remainder for natives.

ST. MARK'S CHURCH.—Rev. C. C. Hoffman, Rector.

Communicants—Colonist, 90; Native, 40: Total, 130. Baptisms—Colonist, Infant, 7; Native, 6: Total, 13. Colonist, Adult, 1; Native, 3: Total, 4. Confirmations—Colonist, 5; Native, 3: Total, 8. Marriages, 8. Deaths—Colonist, Infant, 2; Adult, 4; Native, Infant, 2; Adult, 2: Total, 10. Sunday-School Scholars—Colonist, 107; Native, 20: Total, 127. Missionary Collections—Church, \$112; Sunday-School, \$45; Alms, \$18; Church Expenses, \$30: Total, \$205. Parish School Teacher—Miss E. Norris; Scholars, 30.

HIGH-SCHOOL, MOUNT VAUGHAN.—S. D. Ferguson, Teacher and Candidate for Orders. Scholars, 8.

ORPHAN ASYLUM.—During the absence of the Rev. Mr. Hoffman and Mrs. Hoffman, now in England, in charge of Mrs. M. Cassell, Superintendent; Miss H. More, Teacher. Scholars—Boarders, 17; Day, 5: Total, 22.

HOFFMAN STATION.—St. James' Church, under the pastoral care of the Rev. C. C. Hoffman. Communicants included in the above.

#### STATISTICS OF ST. MARK'S.

Samuel Seton, Native Superintendent; Alonzo Potter, Teacher. Boarding Scholars, 9; Day, 5: Total, 14. Native School of eleven girls, called the "Frey School," (supported by friends in Philadelphia,) under the care of Mrs. Harris, widow of the late N. S. Harris, Superintendent and Candidate for Orders.

ROCKTOWN.—Rev. Thomas Toomey in charge, assisted by G. T. Bedell, Catechist, and E. P. Messenger, Teacher. Boarding Scholars, 8; Day, 2: Total, 10.

FISHTOWN.—Samuel Boyd, Teacher. Scholars, (Native,) 5.

HALF-GRAHWAY.—John Farr, Teacher. Boarding Scholars, 8; Day, 1: Total, 9.

GRAHWAY.—James Bayard, Teacher. Boarding Scholars, 3; Day, 1: Total, 4.

#### CAVALLA DISTRICT.

This embraces Cavalla, River Cavalla, Rockbookah, Taboo, Hening, and Gitetabo Stations.

CAVALLA.—Bishop Payne in charge, assisted by Rev. C. F. Jones, and Edward Neufville, Candidate for Orders. Communicants—Foreign, 3; Colonist, 2; Native, 88: Total, 93. Baptisms, Adult, 5; Infant, 18: Total, 23. Marriages, 2. Deaths, 6. Missionary Collections, \$314.15; Alms, \$59.51. Teachers—Miss E. E. Griswold, Mrs. E. Gillette, Mr. Edward Neufville. Boarding Scholars, 43; Day, 11: Total, 54.

RIVER CAVALLA.—J. D. George, Catechist.

ROCKBOOKAH.—R. Leacock, E. W. Hening, Native Catechists.

TABOO.—J. M. Minor, Native Catechist.

GITETABO.—Francis Allison, Native Catechist.

#### BOHLEN DISTRICT,

Extending from Gitetabo to Webo—50 miles.

BOHLEN.—Mr. L. Thornton, Liberian; Mr. T. C. Brownell, Native Catechist. Boarding Scholars, 6. Gathered into Night Schools, about 30.

TEBO, fifteen miles below Bohlen.—W. H. Kinkle, Native Catechist; F. Hoskins, Teacher. Boarding Scholars, 6.

#### GENERAL SUMMARY.

STATIONS.—Colonist, 7; Native, 13; Churches, 9; Missionaries, Foreign, including Bishop, 4; Liberian, 3; Native, 1: Total, 8. Communicants, Colonist, 208; Native, 133: Total, 341. Baptisms, Infant, 36; Adult, 11: Total, 47. Confirmations, 17; Deaths, (returns imperfect,) 23; Marriages, 12. General Collections, \$466; Missionary Collections, \$628.15; Alms, \$115.51: Total, \$1,209.66. Scholars—Sunday-School, Colonist, 434; Native, 247: Total, 681. Candidates for Orders—Liberian, 3; Native, 2: Total, 5.

In the month of February last, Bishop Payne and the Rev. Mr. Hoffman left Cape Palmas for Monrovia, for the purpose of attending a meeting of the General Missionary Convocation, appointed to be held at the latter place on the 18th of that month.

After divine service, on the day mentioned, on proceeding to organize for business, it was found that a quorum of the Convocation was not present, and that body adjourned. Immediately after this was done, the six Liberian Clergy proceeded to organize the General Council of the Protestant Episcopalian Church in Liberia.

There were present at the subsequent meeting one lay delegate from Trinity Church, Monrovia; one from St. Peter's, Cauldwell; and one from Grace Church, Clay-Ashland; all within the bounds of Mesurado County.

The proceedings of the Council have been published in the *Spirit of Missions*, and it is, therefore, not thought necessary to repeat the record of them here.

All having been done which the Council thought necessary for the organization of an independent Church, a resolution was adopted that the organization go immediately into effect. To this resolution Bishop Payne objected, and it was subsequently modified by the adoption of the

following resolution, namely: "That the organization go into operation after nine months; in the mean time that it be referred to the Churches of Liberia for opportunity to state their objections, if any, and to report at the next proposed meeting in December, 1863."

Committees were also appointed to correspond with the Foreign Committee, and with the Presiding Bishop of the Protestant Episcopal Church in the United States of America.

The Foreign Committee are advised that St. Mark's Church, Cape Palmas, has, by a vote of its Vestry, expressed its dissent from the action of the Council; and the Missionary Convocation of Maryland County, at a meeting held in April last, passed a series of resolutions repudiating the action of that body.

Your Committee have carefully considered the communications received by them in relation to this subject.

All questions concerning it are merged in the one consideration: What course is wisest, and best for the interests of the Kingdom of Christ in that land?

The subject, in some of its relations, is, of course, beyond the control of the Committee and of the Board. Still it is hoped and believed that an expression of the views of either, and especially of your body, will be listened to with respectful attention.

Your Committee are not surprised that there should exist in the minds of the Church in Liberia a desire for independence in their ecclesiastical relations. It is rather an occasion of rejoicing that there is the noble ambition after that growth of the Church which shall place it in a position of independence. The joy which the Committee would feel in seeing such a result follow the long-continued fostering care extended to them by the Church in this country would hardly be less than that which would fill the hearts of the clergy and laity of Liberia. To such a result the longing desire of the Committee looks earnestly forward. The faithful Missionaries from this country who have fallen victims to that climate so fatal to the white man, have been laid to rest in their graves, and others have gone to fill their places, under the hope that this early work, so full of sorrow and of tears, would by and by reach that point of progress when to her native and adopted children the work of Missions in Africa can be entirely committed.

But, in the judgment of your Committee, that day has not come.

The Missionary Bishop, whose feelings and hopes correspond precisely with those of the Committee, has, after mature consideration, expressed the opinion that the action of the Council was premature.

The Church in Liberia is very weak. In the four counties, which it is



proposed to erect into as many separate sees, there are in all little more than two hundred Colonist communicants. Their Churches and Schools are supported almost entirely by contributions made here—there is not one self-supporting parish among them. These facts are mentioned in this connection, not with a view to casting reproach upon them, but as facts pertinent to the subject under consideration. They are, moreover, such as are mentioned in their own communications.

The Committee have yet to learn that the Churches not represented in the Council have acquiesced in its proceedings, and instances have been already cited in which a portion of the Church has dissented from those proceedings.

It is hoped there will be a reconsideration and postponement.

There are other considerations growing out of the past relations of the Church in this country to that of Liberia; into these, however, the Committee do not think it necessary to enter, and having thus expressed their views, leave the subject to the consideration of the Board.

#### CHINA.

PRINCIPAL STATION: *Shanghai*.—Rt. Rev. W. J. BOONE, D.D., Missionary Bishop; Rev. ROBERT NELSON, Rev. ELLIOTT H. THOMSON, Rev. DUDLEY D. SMITH, Rev. SAMUEL I. J. SCHERESCHESWIKY; Rev. WONG KONG-CHAI, Native Deacon; Mr. WONG VOONG FEE, Catechist and Candidate for Orders; Mrs. BOONE, Mrs. NELSON, Miss LYDIA M. FAY, Miss CATHERINE E. JONES.

The changes which this Mission has experienced within the past three years, in the withdrawal and death of Missionaries, have greatly reduced its strength.

The ordinary routine of Missionary operations has been continued at Shanghai, so far as the limited number of Missionaries would allow, and, in the face of many discouragements, some progress, it is believed, has been made in the great objects which it is sought to accomplish.

Bishop Boone and the Rev. Mr. Thomson, assisted by the native deacon Chai, have maintained services in the Church within the city proper, and in the Chapel upon the Mission premises, giving attention also to the schools, and to preparing and printing translations for the use of the Mission.

Miss Catherine Jones continues at the head of the girls' school.

The Rev. Mr. Schereschewsky still resides in the city of Peking, where he is prosecuting his studies in Chinese, in which he has attained somewhat remarkable proficiency, and for the acquisition of which his present position offers excellent facilities. There have been peculiar hindrances hitherto to any direct Missionary work; but this state of things, it is hoped, will not long continue.

The Mission in the North of China, near the Gulf of Pe-che-le—which was started about three years since—has been, for the time being at least, given up. This Mission, it will be remembered, was commenced by the Rev. Mr. Parker and the Rev. Mr. Smith, who, with their wives, removed thither and took up their residence at Chefoo. After the death of Mr. Parker and the departure of Mrs. Parker from China, mentioned in the Report of last year, Mr. and Mrs. Smith continued their labors, hopeful of success, in a field regarded as one of great promise, until July, 1862, when Mrs. Smith died of cholera. The sad intelligence of this event was received and communicated to the Board during their session in October last. Being thus left alone with the charge of an infant daughter, Mr. Smith went down to Shanghai. After a short stay, however, he returned to Chefoo. There he labored again for a while, and then concluded to come to the United States, to place his child in the hands of friends here. He arrived in New-York in July last.

During some weeks last spring, Bishop Boone and Mrs. Boone were absent from Shanghai, a change having become necessary, by the very feeble health of Mrs. Boone. They took a voyage to Hong-Kong and Macao, and returned to Shanghai about the first of June. Mrs. Boone's health was quite restored.

#### STATISTICS.

Clergy—Bishop; 4 Presbyters, (2 absent in the United States;) 1 Native Deacon; 1 Single Lady. Baptisms—Adult, 1; Infant, Foreign, 6; Native, 1: Total, 8. Communicants—Foreign, 5; Native 60: Total, 65. Marriages—Foreign, 6; Chinese, 5: Total, 11. Boarding-School Scholars, 40. Day-Schools—Male and Female.

#### JAPAN.

*Nagasaki.*—Rev. JOHN LIGGINS, Rev. CHANNING MOORE WILLIAMS.

In the Report of 1862 the hope was expressed that Miss Conover, the record of whose faithful services in China is known to the Board, would be able to return to Missionary work in the East.

The Committee were very glad to avail themselves of her proffered services in that which seemed to be a favorable opportunity in Japan. She was, therefore, appointed, and sailed in November last. Scarcely, however, had she arrived out, when the troubles between the Japanese Government and other powers began, which threatened immediate hostilities. Miss Conover and the other Missionaries residing at Kanagawa were obliged to flee for their lives. Miss Conover went to Shanghai, hoping she might not feel the evil effects of the climate

there so much as in former times, when she was a resident of that city. In this, however, she was disappointed. Her throat became badly affected, as before, and at last accounts, under the advice of the Bishop, she was preparing to leave for the United States. Through the kindness of friends, the Board are relieved from the expense of her voyage home.

No recent advices have been received from Mr. Williams at Nagasaki. If, however, the troubles mentioned should result in war, he will, no doubt, be obliged to leave his post and return to China.

Dr. H. Ernst Schmid, whose return to the United States was mentioned in the Report of 1862, not finding himself in a condition of health suited to a resumption of his labors in the East, has resigned his Missionary appointment.

#### BRAZIL.

REV. R. HOLDEN.

The Rev. Mr. Holden removed, about six months ago, from Para to Bahia.

Very soon after his arrival, there was a renewal made of attacks upon him and his work, from the pulpit and from the press, similar to those experienced in Para. This led, as in the former case, to discussions in newspapers—until the public press was closed against the Missionary. He then availed himself of papers prepared by him and printed in pamphlet form and circulated through the community. Meanwhile he held public services for prayer and the preaching of the Word. During a portion of the time an encouraging number of persons were present.

In the progress of the controversy, threats were made of personal violence, and a number of persons—chiefly college students—banded together for the purpose of breaking up the public services above mentioned.

Through the kindness of Thomas F. Wilson, Esq., the American Consul, of whose personal attention and assistance Mr. Holden speaks in terms of the highest appreciation and regard, the chief of police was advised of what was intended, and took measures to protect Mr. Holden, and to secure to him his rights in the matter of holding services. The mob, therefore, failed in the accomplishment of its purpose; and although there has been at times some disturbance, and occasional assault upon his own premises, these have not, so far, proved to be serious; the police has protected him.

Mr. Holden mentions in his last letter the fact of his having commenced a Sunday-School. He has combined with the efforts above mentioned the circulation of the Word of God, in which service he acts on behalf of the American Bible Society, and in it, as well as in some other portions of his work, has two lay assistants.

The Missionary expresses confidence in the fact that the services, which, however, are now attended by few, and the discussions which have been had in public prints and otherwise, have not been in vain; but that seed has been sown which will ultimately produce good fruit. The Foreign Committee earnestly hope it may be so.

By order and in behalf of the Foreign Committee.

S. D. DENISON,  
*Secretary and General Agent.*

NEW-YORK, *October 1st*, 1863.

[C.] *The TREASURER OF THE DOMESTIC COMMITTEE in Account with the DOMESTIC COMMITTEE.*

D.L.

U.I.

1863.		1863.	
Oct. 1.		Oct. 1.	Oct. 1.
To balance in Treasury, Oct. 1st, 1862.....		\$4 07	
" Cash received for general purposes.....\$31,274 54			
" " " special purposes..... 6,183 51			
		37,458 05	
<p>The undersigned, Auditing Committee, have examined the account of the Treasurer of the Domestic Committee, and believe the same to be correct as stated in the above.</p> <p>NEW-YORK, Oct. 8, 1863.</p> <p>CYRUS CURTISS, } <i>Auditing</i> S. CARMELING, } <i>Committee.</i></p>			
By cash paid in support of Domestic Missions, viz.:			
Maine.....	\$381 50		
New-Hampshire.....	599 26		
Delaware.....	150 00		
Kentucky.....	1013 15		
Ohio.....	676 50		
Indiana.....	1993 79		
Illinois.....	895 00		
Michigan.....	1305 00		
Wisconsin.....	3475 76		
Iowa.....	2890 83		
Minnesota.....	3793 36		
Missouri.....	1716 97		
Texas.....	59 75		
Kansas.....	150 00		
Nebraska, Dakota, Colorado, & Nevada.....	6180 66		
New-Mexico.....	1709 56		
California.....	2505 06		
Oregon and Washington.....	3334 68		
A Special Mission and Miscellaneous... 253 30			\$33,084 13
By cash paid Secretary and General Agent.....			2,000 00
" " Clerk hire.....			269 99
" " Rent.....			406 00
" " Exchange, Postage, Gas, care of rooms, and other office expenses.....			398 97
" " Printing Proceedings of Board.....			175 01
" " Printing Account of Dom. Committee...			133 65
" " Spirit of Missions.....			250 00
Balance.....			744 37
		\$87,462 12	\$87,462 12

[D.]

THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS in Account with JAMES S. ASPINWALL, Treasurer. Ct.

1863.		1863.	
Oct. 1.	Oct. 1.	Oct. 1.	Oct. 1.
To balance due Treasurer, Oct. 1st, 1862.....	\$8,525 59	By Cash received from Oct. 1st, 1862, to Oct. 1st, 1863, on account of	
“ Cash paid since Oct. 1st, 1862, on account of		Mission to Greece.....	\$88 61
Mission to Greece.....	\$2,768 89	China.....	2,834 63
“ China and Japan.....	21,251 60	Japan.....	777 00
“ Africa.....	21,800 92	Africa.....	8,148 15
“ South-America.....	2,448 59	South-America.....	803 12
“ For specific objects.....	4,247 03	“ For specific objects.....	\$2,358 26
“ For Publications including advances on account of <i>Spirit of Missions</i> .....		“ Interest on Trust Funds..	1,400 00
“ General Expenses—Salary of Secretary and Gen'l Agent, and Clerk hire..	\$3,277 16	“ For General Fund.....	3,758 26
Rent.....	406 00	By Balance.....	\$54,260 07
Dis. on uncurrent money....	64 25		11,872 57
Foreign postage, stationery, freight, insurance, etc....	188 34		
Travelling exp. of officers....	35 00		
To balance due Treasurer at this date.....	\$11,872 57		

The undersigned, Auditing Committee, have examined the account of the Treasurer of the Foreign Committee, and believe the same to be correct as expressed in the above statement.  
LEWIS CURTIS, }  
STEWART BROWN, } *Auditing Committee.*

JAS. S. ASPINWALL,  
Treasurer of Foreign Committee of Board of  
Missions of Protestant Episcopal Church in U. S.

NEW-YORK, Oct. 1, 1863.

[E.]

REPORT OF THE RT. REV. THOMAS FIELDING SCOTT, D.D.,  
MISSIONARY BISHOP OF OREGON, WASHINGTON, AND  
IDAHO WEST OF THE ROCKY MOUNTAINS.

MILWAUKEE, OREGON, 24th August, 1863.

FATHERS AND BRETHREN: Since my last annual report I have performed less strictly Episcopal duty than during any previous year of my service on this coast. In the providence of God, I was prevented by illness from travelling during part of August and September of last year, and from the latter part of May of this year to the present time. I am now much better, and hope in a few days to resume my visitations. This hindrance occurring during the months usually devoted to my longer and more laborious journeys, diminishes the amount of labor reported heretofore. I am thankful, however, to say that there have been but five Sundays on which I was unable to officiate, and that I have visited all our congregations during the year, except Roseburg and Eugene City, beside some other points where we hope in due time to establish the services of the Church.

Since my last report I have confirmed *forty* candidates, as follows: At Oregon City, *five*; at Salem, *eight*; at Oswego, *two*; at Portland, *eight*; at Vancouver, *eight*; at Milwaukee, *six*; at Port Townsend, *one*; and at Astoria, *two*. I have also baptized *seven adults* and *fifteen children*, besides many ordinary clerical acts, as marriages, burials, etc. Many of the services connected with these various visits were of the deepest interest; but as they were such as are familiar to any bishop and faithful minister, it is unnecessary to repeat the details. Although the number confirmed is in itself small, yet, compared with our existing congregations, the average is much beyond that of the older dioceses, in some instances being more than the previous number of communicants. So that I am safe in saying that the state of the Church here was never more prosperous. This fact is the more encouraging as, with two exceptions, the population at all the places where we labor has been diminished, for the present, by the general exodus to the eastern mines.

But for the illness before alluded to, I should have made a tour through the mining region. It is a journey so long and trying as to demand strong powers of endurance. I had hoped in the event of my failing to go, the Rev. Mr. Faehler would supply my place. He is quite willing to do so, but is now too feeble through recent illness to undertake it. If sufficiently re-

covered before the season passes, he may yet go. On some accounts I regret that such a tour has not been made; but yet on other accounts it is less material. In the present scattered and migratory state of the population, so far as direct results are involved, little could be done by a mere visit and perhaps a single service at any one place; less probably than we might hope to accomplish at home. Thus, so far as concerns any information that would be valuable for the Board of Missions, or its Domestic Committee, we would scarcely be wiser after our return than before we started.

For instance, we might find *a city*, so-called, with one, two or three thousand people in and about it; but before we could reach home the place might not contain as many hundreds. The natural supply of water for mining purposes fails, or startling reports of new and rich discoveries elsewhere come in, and the people scatter in haste. So that no visit would enable us to give you any certain and reliable information. You have already suffered enough from such premature, hasty, and, it may be, interested reports in other parts of your field. If I had gone over the ground I could tell you no more, truthfully, than I can tell you now, namely, that people have gone thither by tens of thousands; that they are *prospecting* the country from the Cascade to the Rocky Mountains; that there are many extensive and rich deposits of the precious metals all over the country; that when these are once definitely ascertained, capital and labor will render them permanently available, and that then permanent settlements will be formed, so far as the population of a mining country ever becomes permanent.

It evidently follows that the only missionary services of any real value in that country are those of hardy, self-denying *itinerants*, who continue in the country, going where the people go, and preaching wherever they congregate, sharing their *toils*, their *tents* and their *grub*, visiting the sick and burying the dead, of whom most are *murdered*. Such missionaries, laboring in the true Apostolic spirit, would be the means of incalculable good. Then there are already the nuclei of future towns and settlements, where permanent congregations may be formed. As these become definitely ascertained, sites and means also should be early secured for churches, parsonages, schools, etc. This, then, is what the country now requires, discreet and faithful clergymen, the bible and the prayer-book. With these, God's blessing and increase are not doubtful.

Our difficulty heretofore, in this mission, has been in the want of a sufficient number of missionaries to come and take the field as it is, and to labor perseveringly, to make it what it should be. Most of our younger clergy, from their habits of training and association, think of little beside populous towns, ready congregations, and an early and comfortable *settlement*. Those who might come to us in such a mind are little likely to remain, or to be really useful. Those who build successfully here must collect the materials with persevering toil, piece by piece, just as our blessed Master traversed the hills and valleys of Palestine, picking up here a disciple, and there a dis-



eiple. And it may be that our snrest supply would be found in a number of candidates for Orders whom we might train on the ground.

This preceding paragraph may be of some practieal value to the Board of Missions. Perhaps you may be disposed to conelude that the time and means heretofore devoted to this mission should have produced much more visible fruit. And I will not say for myself or my brethren, that we have done all we should have done in this behalf. But, then, remember what the diocese was when we commenced our mission. Every thing was to be done, with a scanty and scattered population, nearly all entire strangers to the Church. Until within two years the increase of population has been slow. Now we are fairly under way, with eight conseerated honses of worship, our two Diocesan Schools, our religious journal, and Book Depository, all free from debt. There are also several other points at which we hold occasional services, and perhaps two thousand prayer-books have been disposed of. One of our congregations is self-supporting, and begins to dispense assistanee to other enterprises, while all are now doing something for themselves. The Church is known and is regarded with constantly increasing favor. Thus the foundations are laid, and the way is fairly open for a steady increase and enlargement.

There are now favorable openings, beside the mining region, for three or four additional missionaries who are willing to plant and water in faith. Some of these are points of unusual interest and promise, and if properly occupied would add greatly to our strength and increase. And we need more than clergymen to do our proper work, especially as Rome is constantly increasing her forces for the edueation of our children. Why it is there are so few of our brethren and sisters ready to lend a helping hand in such a work, for both clergy and laity, I am at a loss to know. Do they lack the true spirit of Christ, of conseeration and self-denial? Without that abundant unction, the ways of Zion must continue to mourn.

It may be proper for me to state to the Board that I forwarded my resignation to the House of Bishops in General Convention in October last, desiring to retire from a charge of increasing toil and responsibility, which might be so much more usefully filled by another. Whether that communication was received by the Bishops, and if so, what disposition was made of it, they have not informed me. The reasons prompting this step I need not recite now. My resignation was tendered in good faith; but not having been received or accepted, so far as I am informed, I will continue, by the help of God, to discharge my duties to the best of my ability.

Our distance from the Domestic Committee, and the length of time required to communicate with them, greatly embarrass the prompt and energetic administration of our missionary affairs. Repeatedly have we lost, by this delay, the ability for profiting by most favorable openings. Whether any remedy can be found for this evil, consistently with the Constitution of the Board, you can judge.

I have so often, in these reports, dwelt upon the peculiar features of our work, and urged its necessities before the Church, that I need not recur to them now. I agree fully with the views expressed by the Domestic Committee a year ago, with regard to the enlargement of our missionary force. Whether any thing can be done towards this end in the future, more than in the past, time will show. I humbly but earnestly commend the work to your sympathy and prayers. We feel, in common with you, the pressure and privations of these terrible days of desolation and bloodshed. From all these there is but one source of deliverance—the blessed Gospel of peace and good will. Had that ruled in men's hearts, then this sin and suffering, this disgrace of a Christian nation, could not have occurred. And the more we feel the scourge, the more earnestly should we labor to preach that Gospel, and to establish its bond of love and brotherhood over the whole world.

Praying that you may be guided in your counsels by wisdom from above, and enabled to give a fresh impulse to the important work committed to your hands, believe me,

Yours faithfully,

THOMAS F. SCOTT.

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[F.]

#### FOURTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF THE NORTH-WEST.

##### *To the Board of Missions :*

BRETHREN : Expecting, when I left home, to return in time to meet with you in October, I have left behind me the means of making a correct statistical report of my official acts since the last meeting of the Board.

I have been constantly occupied since that time in the work of my mission—so constantly as to have spent, I believe, but about eight weeks with my family. I am now upon a journey which commenced in May, and will continue until the last of October at the least.

##### NEBRASKA.

I have visited the towns in Nebraska which are situated upon the Missouri river, some of them several times ; and, in several of them, have held confirmations.

At Decatur, Burt county, a church has been erected which is, I believe, ready for consecration. The services of the Church are now regularly established at Omaha, Nebraska City, Plattsmouth, Bellevue, Decatur, Nemaha, and Arago. Besides these points, there are four or five others in which the Rev. Mr. Hagar frequently officiates.

I am happy to be able to report that “Brownell Hall,” our female seminary at Omaha, will open in a few days, under the rectorship of a presbyter of

the Church, assisted by competent teachers, and with good prospects of success. The buildings are those mentioned in my first annual report, and which, through patient perseverance, I have at length been able to secure, free from debt. The necessary repairs, the furnishing, and other expenses unavoidable at the commencement of such an enterprise, are yet to be provided for. This will require ten or twelve hundred dollars, which, I doubt not, the friends of the mission will cheerfully supply. I look for the best results from this effort in behalf of female education. It will tell largely upon the future of the Church in Nebraska. In this connection I may also say that ever since my consecration I have given what attention the duties of so vast a jurisdiction allowed to theological education. Two have already been ordained who went out to their work from under my own roof. Both of these have been laboring with earnest zeal as deacons, and, together with one other, are awaiting my return to be admitted to the priesthood. I have now in my family one candidate for deacon's and one for priest's orders. In this work I have the offer of material aid from an earnest friend of the cause, a liberal member of my late parish; and, by his help and God's blessing, hope greatly to enlarge it.

#### DAKOTA.

I have not been able during the past year to visit the territory of Dakota, nor, probably, could I have done so, with any prospect of finding congregations, during the excitement resulting from Indian outrages in Minnesota, which for a time threatened to depopulate the territory. The people, I believe, have to a great extent returned.

The Indians removed from Minnesota, among them those composing the missionary charge of Bishop Whipple, have been settled by the Government near Fort Randall, in this territory. I hope to be able to make such arrangements on my return as shall secure me the aid of the Bishop's experience with this portion of my charge, or his continued attention to their spiritual wants.

#### COLORADO.

The prospects of the Church in Colorado continue to be encouraging. On my recent visit I confirmed *six* in St. Paul's Parish, Central City, and *sixteen* in St. John's Church, Denver. The last-named parish has just completed a large addition to its church building, which I reöpened with appropriate services on Sunday, August 16th. The original building was consecrated only thirteen months before. It is now capable of accommodating three hundred and fifty, and was crowded during my recent visit. The same day I instituted the Rev. Horace B. Hitchings into the rectorship of the parish. Mr. Hitchings is laboring zealously and efficiently. The same must be said of Rev. Francis Granger, Rector of St. Paul's, Central City. His parish embraces three points, Central, Nevada, and Black Hawk, in each of which he officiates once every Sunday. The parish has provided a small neat par-

sonage, which is held by the vestry, free from debt. They have also purchased a house in Central, to be fitted up as a church, till they can build a better. It is now used as their place of worship.

The Rev. Wm. O. Jarvis, who came out with me, is laboring as missionary to Empire City, Idaho, and Gold Dirt. At the former I thought the prospect good for the establishment of the Church. Considerable congregations were present also at both his other points.

I ought to mention that a church-school has already been established in Central City, under the care of Mr. Granger, and that another will probably commence this fall in Denver, with suitable teachers, under the rectorship of Rev. Mr. Hitchings.

#### UTAH.

This field is not yet open, but, being now in the territory *en route* for Nevada, I find encouragement for the hope I have before expressed, that, at no very distant day, we may have among these deluded people many willing hearers of the truth.

#### IDAHO.

The eastern portion only of this territory is within my jurisdiction. It is rapidly settling, and has already one mining town of considerable importance. I had thought of going there before my return to the East, but am told by miners, whom I have consulted since my arrival in Utah, that I had better postpone my visit until the spring. Many are now idle, and numbers leaving for the present, in consequence of the scarcity of water. But with the return of another season it will undoubtedly become an important field, demanding the earnest attention of the Church.

#### NEVADA.

I am now on my way to this territory which, from all the information I have, affords an ample field for missionary labor. The parish of St. Paul's, at Virginia City, is already an important and certainly a very prosperous one. The Rev. Franklin S. Rising is the Rector, and his zealous labors have been greatly blessed. He has already a church edifice costing, I learn, twenty thousand dollars, and free of debt, awaiting consecration. The parish is little over a year old.

A second clergyman has been appointed for this territory by the A. C. M. Society, and three missionaries by the Domestic Committee. I hope to meet these fellow-laborers, who have all probably sailed from New-York, and will reach the territory soon after I arrive.

I can report more satisfactorily of the work in Nevada after my visitation.

I have just returned from a visit of exploration to New-Mexico, made under the authority of the Presiding Bishop, and at the request of the Domestic Committee. In this visitation I was accompanied by the Rev.

W. A. Rich and the Rev. A. H. de Mora, appointed for that purpose by the Domestic Committee. For an account of our proceedings, I must refer to my report to the Committee.

It is with regret that I am obliged, for the first time since I became a member of the Board, to forego the pleasure and profit of meeting with it.

Praying the Great Head of the Church to guide and govern you in all your deliberations, I am, brethren, truly yours in Christ,

JOS. C. TALBOT,

Missionary Bishop of the North-West.

GREAT SALT LAKE CITY, U. T., *Sept. 4th*, 1863.

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[Ff.]

*To the Committee for Domestic Missions.*

BRETHREN: Acting at your request, and under the authority of the Presiding Bishop, I left my home in Nebraska on the twenty-fifth of May last, accompanied by the two missionary agents whom you had appointed for the purpose, Rev. Wm. A. Rich and Rev. Angel H. de Mora, on a visit of observation to the Territory of New-Mexico.

The report of this visitation I herein respectfully present. It would have been sent much earlier but for circumstances which rendered the delay necessary. Excessive fatigue, consequent upon such a journey, in such a country, together with the duties of my visitation in Colorado, compelled me to defer it until now.

The first five weeks after our departure from Nebraska, were spent in reaching the field assigned for our observations, and, as the result proved, the journey was made at the time most unfavorable for an extensive exploration of the Territory. We reached it just as the army was moving against the hostile Navajoes, and communication with the southern portion of New-Mexico was next to impossible. The same cause also prevented our meeting with the gentleman whose earnest letters, calling your attention to the religious wants of New-Mexico, had much to do with the organization of the commission, and from whom we hoped to obtain much valuable information. He was in the extreme southern border of the Territory, and we suppose that even mail facilities were cut off by the disturbed condition of the country between Messilla and Santa Fé, the most southern point we reached. Both my companions and myself had ample opportunities for obtaining information from other sources, and of observation for ourselves, and I am happy to say that the conclusions I have reached, as hereinafter stated, have the full concurrence of both of the Presbyters who acted with me on the commission.

The Territory of New-Mexico, as at present organized, contains a popu-

lation of about ninety thousand, of whom all but a very small number, probably not two thousand, are natives of the soil, and members of the Romish communion. The uniform testimony of American residents, and the result of my own observations, is that, as a whole, these people are exceedingly degraded. This has resulted, in no small degree, from the system of peonage which has prevailed throughout the Territory; a system which the infusion of American ideas, and the operation of American laws, will, no doubt, greatly modify, perhaps entirely destroy.

The lower orders are extremely ignorant. I think it safe to say that not one in twenty of them can either read or write. Nor are they, probably, more virtuous than intelligent. The state of society is indeed shocking.

The present Bishop of the Roman Church, Dr. Lamy, it is agreed by all, has done much toward a reformation of the conduct of the clergy. The old Mexican priests have been, to a great extent, removed — some of them excommunicated — and foreign priests put in their places. It is too much, in the light of my information, to hope that all of these are better than their predecessors, but there is an acknowledged improvement in the outward appearance. Such facts show that no people can need the Gospel more. The question whether they will receive it, or, indeed, whether it is now possible to reach them with the offer of the truth, is quite another. The open hostility of the Roman Bishop and his clergy to the establishment of a Church mission, is hardly probable. But their influence over a people so ignorant and so superstitious is unbounded; and they can, and will, effectually neutralize the efforts of a missionary to the New-Mexican population, by preventing their attendance at his services.

When to this is added the strong feeling of dislike with which these people look upon Americans, as their conquerors, it will be evident, I think, that the time for missionary operations of the Church among them has not yet come.

Not one native was induced, or more correctly, perhaps, not one was permitted, to attend our service in Spanish, at Santa Fé. On the other hand, while at another place, a gentleman of intelligence, who had for some years been a member of the Romish communion, called to see me, and made numerous inquiries respecting the order and teaching of our Church. He professed to be much interested and instructed by the conversation which followed. The subject was the continuity of the Church of England, and the essential difference, in principle, between the English and continental reformations. He afterwards attended our services there, called again to see us, and professed a willingness to read any works which I might put into his hands. This single instance, however, has not served to shake my confidence in the opinion I have formed, that a reformation of religion in New-Mexico, as matters now stand, must begin and be carried on within the Roman Church.

There remains one other question, to which the attention of the commis-

sion was earnestly directed. If we can not reasonably hope for success in present efforts to establish missions for the special benefit of the Roman Catholic population of New-Mexico, is there any opening at all for our labors in that Territory? There is in Santa Fé, its capital, a considerable American population, among whom are a few members of our own Church, and many others, who are earnestly desirous of the services of a clergyman. They are shut up to the necessity of attending Romish worship or none at all. They believe that among all Protestant bodies there is no other than the Protestant Episcopal Church which would probably succeed in accomplishing any thing, even indirectly, for the New-Mexicans. The sound of a pure Gospel is not heard in the entire Territory.

The Church, I think, is bound, in duty to herself and her divine Head, to supply this want. One light, at least, should be set up, and hers alone can do any thing to dispel the surrounding darkness. During our stay in Santa Fé, which was about ten days, we held five services, two on each Sunday, in English, and one during the week, in Spanish. They were all well attended, and with great apparent interest on the part of the congregations. I baptized one lady, the head of a family, confirmed her and one gentleman, an American Churchman, long resident in the Territory, and administered the Lord's Supper to five. This was the first celebration of that sacrament, according to our Reformed Ritual, and in the English tongue, in the oldest white settlement within the territory of the United States! One of the communicants, though confirmed at the East eight years before, had never had an opportunity to partake of the communion till now, having at that time removed to New-Mexico. The two confirmed are valuable accessions to the Church; and, as they were not confirmed till the Sunday after the communion, make seven communicants in all.

On the morning of our leaving Santa Fé, I baptized a child, and immediately after, by appointment, I met several of the most influential of the people, of both sexes, and conferred with them respecting the establishment of our services in the place. I am persuaded that they will do what they can to aid in securing a clergyman. I repeat, that to send a clergyman to Santa Fé is, in my judgment, the solemn duty of the Church. Here is the position, of all others in the Territory, most favorable to our operations. The missionary, while laboring for the good of the American population, would be ready to answer all such inquiries as the one spoken of above; and might, by the use of properly selected books, by correspondence, and by such personal conferences as should be sought or desired, with the blessing of God, give shape and direction to any movement which might be in progress. The Church ought also to understand that the first expense of this mission will be considerable. The exclusive possession of a proper building is essential. The Church of Rome, by her Bishop, owns the most valuable property in the place. She could, by purchase or otherwise,

easily deprive us of any rented house. We must *own* buildings, both for schools and for divine service.

Measures are already in progress, under my direction, to ascertain the sum for which the Protestant chapel, in which we held our services, can be purchased. It is owned by the Baptists, who have abandoned the field. It is provided with a fine bell, and can probably be bought far below its cost, which was, I am informed, about two thousand dollars.

Then, as to the clergyman. He should be, if possible, a married man, and it would be well if his wife, or other member of his family, could conduct a school, under his direction; otherwise, a teacher should also be provided for, as a most necessary *attaché* of the mission. Every Protestant child in town would, of course, be under our influence. As it is, our own attend the Romish schools.

I do not think it *essential* that the missionary should speak the language of the country, but it would be a great advantage to have it so. But, above all things, he should be "no novice." A man of education and experience, of great prudence, of mature judgment, and withal of a good deal of missionary zeal, is needed for the place.

In conclusion, brethren of the Domestic Committee, let me earnestly urge the adoption of measures to supply the one point indicated, as mission ground in New-Mexico. I will not permit myself to doubt that those whom God has blessed with the means will respond promptly and fully to any call you may make upon them, for this important and most necessary work.

I am, brethren, truly yours in Christ,  
 JOS. C. TALBOT,  
 Missionary Bishop of the North-West.

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[G.]

## REPORT OF THE MISSIONARY BISHOP TO CHINA.

SHANGHAI, *July 16th, 1863.*

*To the Board of Missions of the Protestant Episcopal Church of the United States :*

DEAR BRETHREN: It fills my mind with sadness, as I look back to the past and recall the circumstances under which, a few years since, I drew up my annual report to you. In July, 1859, I reported twelve Clergymen, four Candidates for Orders, and twelve female Missionaries. Our staff is now reduced to a Bishop, two Presbyters, one Deacon, one Candidate,\* and two female Missionaries.

\* Since the above was written our Catechist and Native Candidate, Dzung, has been called away. While we were at dinner, the day after this report was written, we were told that he



As I look over the list my bosom heaves with deepest emotion. Keith is not, and Parker is not, and Syle and Nelson, my old companions in the work, are far away; and the younger brethren, who recently came out with me, are scattered; only Thomson and Schereschewsky are left. I have given you year by year the sad story of our decrease; this year I have to report the death of three of our number and the return of one.

The Rev. Mr. and Mrs. Keith were called to their rest on the shores of California, and Mrs. Dudley D. Smith fell asleep in Jesus at our Mission station at Tsook-kie, in Shantung Province. She died, after a very short illness, of cholera.

These were all dearly-beloved and valued members of our Mission, and we have sincerely mourned their loss; but I will not narrate the circumstances of their deaths, as they have all been reported in *THE SPIRIT OF MISSIONS*.

The Rev. D. D. Smith, in consequence of his bereavement, having a little girl left to his care, determined to return to the United States. He sailed for San Francisco with his little daughter in April. By the departure of this brother our promising Mission in Shantung has been broken up, and our number of Presbyters in China reduced to two.

Our work in Shanghai continues as heretofore. We preach constantly at Christ Church in the city, and at the Church of our Saviour, which is next door to my house, at Hoong-Kur. Our boarding-school for girls, and our day-schools for both boys and girls, are continued on the same scale as before reported. We are also engaged in making a colloquial version of the Scriptures, which we are printing with the funds of the Bible Society as fast as it is prepared.

We have been relieved from any alarms on account of the rebels during the last year, as the native force under European officers has been strong enough to drive them to a distance.

The foreign population of the portion of the town in which we live still continues to increase; a much larger number attend our English service than formerly, and I have made arrangements for them to pay all the expenses of our Chapel.

The foreign community are still without the services of a chaplain, no successor having yet been appointed to the late Mr. Hobson. The Trustees of Trinity Church invited me last autumn to take temporary charge of the services for them. I did so for a few months, aided by Mr. Thomson and

was attacked with the cholera, and both my son and I hastened to him. He had the sentence of death written on his face when we reached him. We got him into bed, and I exhorted him to put his trust in Christ. With amazing animation he answered: "Naked came I into this world, and naked I go out of it, without a single care, for I feel this is taking me to glory."

His faith in Christ never faltered. When our last hour comes, may we be as fully sustained as he was! He is a great loss to us. He was the most diligent student of the Sunday-school we have ever had, and altogether had more spirit and life than any one else.

Mr. Collins, of the Church Missionary Society, and continued to officiate until the Bishop of Victoria came to their aid in March. Since his departure they have again desired my aid, but my work within the Mission is so engrossing that I was obliged to decline.

At the request of the Bishop of Victoria I confirmed fifteen Chinese for him.

Mr. Schereschewsky is in Peking, where there is a promising field, and one for which he is well adapted.

I have kept the Committee informed of the state of our finances, and have proposed to them the measures I have thought advisable to meet the crisis. I greatly deprecate the sacrificing all our property in Shanghai.

#### STATISTICS.

Clergy: Bishop, 4 Presbyters, (two absent in the United States,) 1 Native Deacon, 1 single lady. Baptisms: Adult, 1. Infants: Foreign, 6; Native, 1; total, 8. Communicants: Foreign, 5; Native, 60; total, 65. Marriages: Foreign, 6; Chinese, 5; total, 11. Day-schools: Male —, Female —.

#### JAPAN.

In this country there are threats of a great revolution, of war foreign and domestic, and the pursuits of our Missionary, Mr. Williams, have been interrupted.

The latest intelligence leads us to hope that the difficulty with the English will be settled, and I trust that our excellent Missionary will be able to maintain his footing in the country.

I am, dear brethren, yours in the Lord,

WILLIAM J. BOONE,

Missionary Bishop of the P. E. Ch. U. S., to China.

[H.]

REPORT FROM THE AFRICAN MISSION TO THE BOARD OF MISSIONS OF THE PROT. EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA, ASSEMBLED OCTOBER, 1863.

THE state of our African Mission, during the past year, is well described in the phrase applied to Gideon's band, "faint yet pursuing."

Occasions of faintness have certainly not been few. When the blessed Saviour prayed that his people might "be one, that the world might believe that God had sent" him, undoubtedly he indicated *an essential condition for the success of the Gospel in the world*. That condition is, alas! wanting in the church represented by the African Mission. For it is not the *nation* only that is rent; the sad spectacle of portions of the Church invoking the God of battles against each other is presented. Alas! for the missionaries of the religion of love, when every mail brings tidings of Christian brothers slaughtering each other. It cannot but be that the poor heathen hesitate to receive medicine which fails to heal the physician who offers it.

While thus discord has affected directly the spiritual influence of the Mission, its efficiency has been curtailed by the same cause in the falling off of funds necessary to its proper support and enlargement. Indeed, in this respect, we are in the case of a ship sailing, by stress of weather, under "bare poles." On an appropriation not half what it should be, we only keep our various stations *alive*. Expansion is simply impossible.

Added to these things from without, God continues as ever to give us proofs of his fatherly presence in loving chastisements. During the season of Lent, in the last week but one, Mrs. Mary Auer and Miss Delia Hunt were removed in quick succession from our already small circle. Mrs. Auer (formerly Miss Ball) had been a faithful and successful teacher in the Mission for about ten years; while Miss Hunt had but just joined it. Both were earnest laborers and seemed anxious to glorify God in Africa. But he was pleased to call them to higher service. We pray for others to fill their places, and to occupy many more vacancies in the Mission.

Immediately after the above loss, Rev. Messrs. Hoffman and Auer, with their two children and Mrs. Hoffman, sailed for England. The health of all seemed to require a change. The fact that Mr. Hoffman has a brother-in-law in London, who is also a skilful physician, and the providential offer of passage in a sailing vessel, led them to England rather than to the United States. Thus our missionary clerical force is reduced to one foreigner (be-

side the Bishop) with three Liberians and one native. However, though thus made to feel "faint," by God's grace we pursue, steadily, steadfastly, our blessed work of extending and upbuilding the kingdom of our Lord Jesus Christ in this land. Our operations have at no one station been relinquished, while one old and interesting one, (Fishtown,) vacant when I last reported, has been revived.

The number of baptisms, whether infant or adult, has been small; and less itinerant work has been done than in some former years. Yet Christian congregations have been more constantly and fully instructed, and made to appreciate more fully their high calling and character.

I proceed to report of the various stations of the Mission, distinguishing them as *Liberian* and *native*. This distinction it will be requisite for the Church to keep always in mind, for it is almost as marked as that between *Domestic Missions* proper and those amongst the *Indians*.

It is a great mistake to suppose that *mere similarity of race* necessarily insures a bond of union and sympathy amongst men. The religion of Jesus received in truth and sincerity alone does this. In Christ alone "there is neither Greek nor Jew, barbarian, Scythian, bond nor free, male nor female, but all are one." Accordingly, while Africa is divided into a thousand nationalities and principalities, hating and enslaving each other, it is from the *foreigners* of Europe and America (once purchasing and transporting those unnaturally sold by relatives and friends, but now, by God's grace, changed in mind and deed) that, for the past half-century, at the sacrifice of millions of dollars and thousands of lives, at a hundred points, her children have been receiving and are now receiving the inestimable boon of Christianity and civilization. Liberians and Africans, not because they are Liberians and Africans, *but just in proportion as they receive the light and love and grace of the Gospel*, feel and manifest an interest in the salvation of heathen Africans, as in that of the heathen in general.

The fact that colonists and native Africans have done but little as yet for the salvation of the heathen around them, it would be certainly unjust to attribute to *their being colonists and natives*. The explanation is rather to be sought in their character and circumstances. As respects converts from heathenism, it would be against all reason and experience to expect great strength of moral or intellectual character in those taken from the low estate to which ignorance and superstition have sunk them. The Liberians are colonists from the United States or recaptured Africans, with a comparatively small proportion of young people born in the country, and older ones educated here or abroad.

In such a community, while there is somewhat of the strength of Christian civilization, it has to contend with the weakness of ignorance and immorality; and the available intelligence and moral power of the comparatively small educated class must be chiefly occupied with internal wants. Hence has resulted the strange anomaly of uniting the (so-called) missionary and

ministerial with secular callings, and the consequent lack of efforts to evangelize the heathen.

The President of the Republic now in office is a Methodist minister. The President elect *was*, and the Vice-President *is* a Presbyterian minister. Baptist, Methodist, Presbyterian, and Episcopal ministers have been, and are, judges, lawyers, senators, and members of the Legislature. Of our Episcopal clergy, Rev. A. F. Russell is, as he has frequently been before, a senator; Rev. A. Crummell is a Professor in Liberia College.

Under such circumstances there can remain but little time for efforts in behalf of the heathen beyond or even within the colonies. There is in fact no efficient station amongst the heathen except in connection with missions from abroad. Indeed the effect of this confusion of incongruous offices must affect, as it *has* materially affected, the spiritual interests of the colonists themselves. The Episcopal congregations at least are but small and feeble. In Mesurado county the aggregate number of communicants, as will be seen, in three congregations, is about seventy-seven.

Trinity Church, the largest, has, with praiseworthy zeal, raised in the past two years from three hundred to six hundred dollars to finish the church, and to erect St. Peter's Chapel; and it is understood that the congregation of Grace Church, Clay-Ashland, are engaged in an effort to raise funds to repair their church also. At Bassa Cove, too, a small amount has been raised to build a school-house. At Cape Palmas several hundred dollars have been raised, chiefly by fairs, with goods furnished from abroad. But still school-house rents, dwelling-house rents, ministers' and teachers' salaries, (except that of the Parish School, Cape Palmas,) are all paid from the treasury of your Foreign Committee. I make these statements, not so much to find fault with the young and feeble congregations in the colonies, (though I think they might and should do more toward self-support,) but to prepare the Board for a reference to the action of six Liberian clergymen in forming an independent organization, in March last, under the title of "The General Council of the Protestant Episcopal Church in Liberia."

I only repeat myself to the Board when I say that I have always spoken of such organizations as a mere question of time. To prepare the way for it I had instituted, first local and then, in April of last year, a general missionary Convocation, embracing ministers, catechists, and teachers, foreign, colonist, and native. Thus we were developing all interests in the prayers, councils, and good offices of all. It was in the second general missionary Convocation that we assembled at Monrovia in February last. I had previously received no intimation of the intention to effect any other organization. After arriving there, however, I was informed privately by one of the Liberian clergy that the independent Liberian organization had been determined upon. Indeed, it was afterward publicly stated that the matter had been under discussion for two years; and, from the haste with which every thing was carried through, it was evident that all had been arranged before the

Convocation met. As it would have been impossible to continue the *general missionary organization* after the Liberian clergy withdrew, and I was unwilling to see to oppose where parties had at least *the power to act*, I proposed that the general missionary organization should be dissolved. This was accordingly done, and the Liberian clergy proceeded at once to organize themselves into "The General Council of the Protestant Episcopal Church in Liberia." By a vote I was invited to sit on the right side of the President, as "a corresponding member," and Rev. Messrs. Hoffman and Toomey were requested to be present in the same capacity, and to assist in the deliberations. This we did to the conclusion, when it was voted that the organization *should go into effect immediately*. To this I objected :

First. That according to all analogy the organization could not be binding on the Liberian churches who were not, except in two or three cases, represented by laymen, appointed for the purposes of the organization, until it had been submitted to them.

Second. That, before consummating an organization designed to supersede the ecclesiastical authority, under which the churches and mission had been planted and hitherto governed, to say the very least, *courtesy* required a previous reference to the Church which had created such ecclesiastical authority and sustained the Mission.

In consequence of this, it was resolved to postpone the action of the organization for nine months, during which correspondence should be held with the Liberian congregations and the ecclesiastical authorities of the Protestant Episcopal Church in the United States of America.

With this arrangement I expressed my satisfaction and ventured to hope that God's blessing might rest upon the proceedings. But as I have subsequently reflected on the matter, (for, as stated above, previous information had not enabled me to do so, before,) I am led to fear that the action was premature, and to rest in the conclusion to which I had before arrived, and which I have expressed in two reports to your Board, namely, that so important a step should not be taken until there *are at least six self-supporting congregations in the republic*.

I commend the subject to the careful consideration of the Board, not that I suppose they will feel like dictating where the parties are supposed to have power and authority to act, but hoping that their deliberately expressed judgment may have, as it certainly *ought* to have, due influence.

I think that the view which I now proceed to express will show that the mission field in Liberia, no less than that among the natives, will require all the fostering care which the united prayers and efforts of Christians in the United States and in Africa can secure for it. I begin with

#### MESURADO COUNTY.

This extends from Cape Mount (perhaps higher up) to Junk — a distance of sixty miles coast-wise and indefinitely interior — actual settlements, how-

ever, being made only up the St. Paul's river and at Careysburg, from twenty to twenty-five miles. In this district are four churches and chapels.

1. TRINITY CHURCH, MONROVIA.—Minister, Rev. G. W. Gibson. Communicants: Jan. 4th, 45. Baptisms: Adult, 2; Infant, 3. Confirmations, 3. Marriages, 4. Burials, 4. Sunday-school Teachers, 12; Scholars, (including 30 Congoes,) 100. Families, 19. Adults in Congregation, 55. Alms, \$25. General contributions, \$215.

The minister reports, Jan. 4th: "There has been a marked increase in our congregation since we have had a commodious place of worship."

Feb. 22d, on a visitation, I consecrated Trinity Church.

Mr. White, candidate for orders, teaches a day school, with a varying attendance of 30 to 60 scholars.

2. ST. PAUL'S CHURCH.—Minister, Rev. E. W. Stokes. Communicants, (reported Feb. 3d,) 6. Baptisms: Infant, 3. Confirmed, 2.

The minister reports: "Those who have continued in the church since Trinity Church was opened are few; many having left to worship in the new edifice."

The town of Monrovia improves slowly and the population increases. There is quite an infusion of recaptives, referred to above, with other ignorant ones who claim the careful attention of all who seek the welfare of their community and country.

3. ST. PETER'S CHURCH, CALDWELL.—This small chapel on the St. Paul's has been supplied with services, partly by Rev. Messrs. Gibson and Stokes, from Monrovia, partly by Rev. A. F. Russell, from Clay-Ashland.

Mr. Gibson reports here: Communicants, 8. Sunday-school scholars, 25.

During a visitation here in February I preached in the chapel three times to good congregations. The irregularity of the supply of ministerial services, and misconduct in a prominent member, had injured much what seemed a year before to be a promising though small congregation.

4. *Grace Church, Clay-Ashland.*—Minister, Rev. A. F. Russell. Communicants, (reported Feb. 12th,) 17. Deaths, 3. Marriage, 1. Contributions to repair the church, \$152.

The minister reports, Feb. 12th: "For want of repairs we have had no services in Grace Church for several months. We hope, however, soon to repair the church. At the time of the suspension of the services of the Church, there were connected with the Sunday-school, 1 superintendent, 4 teachers, 70 scholars.

"Indeed the church would hardly contain the recaptive Africans who collected for instruction. Our churches are not sufficient for the accommodation of this new and interesting element in our midst; hence the desire to enlarge Grace Church."

"LOUISIANA," a district in Mesurado county, on the south side of the river, above Clay-Ashland, Mr. Russell speaks of as an encouraging point for reli-

gious efforts. It is understood that the Rev. A. Crummell proposes to gather a congregation there.

Along the river is a large number of Congoes and other recaptives (Mr. Russell estimates their number to be twelve hundred) who might well engage the entire services of an earnest-minded missionary or catechist. The proper plan would be to organize catechetical classes of the young on the plantations, to be instructed at appointed hours agreed upon by farmers and catechists; and to hold more public services in the evenings of the week and Sundays, at the best places for congregations.

It would be but a small matter for the employers to erect little chapels for these purposes, when God shall be pleased to give the *heart* to do so.

Two interesting points in this large county should be occupied as soon as suitable men can be found and the means to support them. *Careysburg* is one of these. It is situated ten miles south-east of Millsburg, with a growing agricultural population, and many native towns in its neighborhood. *Cape Mount*, forty miles north-west of Cape Mesurado, is the other. There is a considerable colonist population, and in and around it the Vey tribe, the most intelligent and interesting bordering on Liberia. They have a written language, and Mohammedan teachers are actively engaged in instructing youth, and converting the adults to their faith. The people set an example, worthy of imitation, to their Liberian neighbors. They *pay their ministers* and compel their children to go to school.

This is the only point on the Liberian coast where Mandingo and other Mohammedan tribes come in numbers to the coast, and thus open a way for efforts and influence in the interior amongst the best tribes of the continent. A mountain here rises almost from the sea to the height of fifteen hundred feet, affording a high location for building, and one more healthy than is to be found anywhere on the coast or near it.

When God shall enlarge the American Church and enable it to enter upon the work of African Missions in earnest, here will be a most important and desirable radiating point for a new and strong mission station.

#### BASSA COUNTY.

Minister, Rev. Thomas J. Thompson. Assistant Teacher, Geo. Woods. Communicants, 28. Sunday-school Scholars, 57. Day Scholars, 69.

Jan. 1st, the minister reports: "My duties as heretofore have been divided between pastoral and teaching. Communicants remain nearly the same as last reported. The school-house in Upper Buchanan is not yet finished. In Lower Buchanan the small congregation have commenced building a little chapel. A Sunday-school here numbers twenty-five scholars."

The prospects of this station, hitherto good, are at present under a cloud; charges of immorality against the minister having been preferred, which render it necessary to bring him to trial.

The small colonist population here seems to have engrossed the services



of the minister. The teeming native population around (except by two native Baptist ministers, situated widely apart) remains uncared for. Beautiful mountains near the coast furnish comparatively healthy sites for mission stations. Ten years ago I essayed in faith and hope to possess for Christ this goodly land; but the death of a missionary's wife and of a colonist catechist, and still more, the lack of zeal in the Church I represent, arrested the effort. I still pray that when by God's grace the Church shall *be enlarged*, her loving zeal may bear some fruit here, as among other Gentiles also. I made a visitation here in February last, but owing to the congregation having no suitable place to worship, and the short stay of the vessel in which I sailed, I could hold no services.

SINOE.—Minister, Rev. J. K. Wilcox. Teacher, and Candidate for Orders, J. Monger. Communicants, 14. Day Scholars, 13. Sunday-school Scholars, 20.

Feb. 18th, the minister reports: "Divine service is celebrated twice every Sunday, and the church is opened for every feast and fast in the calendar. Collections, amounting to twenty dollars, have been applied to building a small vestry-room.

"On the 28th of January St. Paul's Church was consecrated by the Bishop of the Diocese. A Bible class for young females has been formed. The ladies of the congregation have formed themselves into a society to raise means to provide for the religious education of native children in the immediate neighborhood."

On a visitation at the time referred to above, besides consecrating the little chapel, as was stated, with Rev. C. C. Hoffman I held two services, he preaching on one occasion and I on the other. The minister enters upon his duties at Sinoe with just views of the importance of Evangelical labors amongst the natives.

May he ever have them and act upon them! For here, as in all the settlements, while the colonist element is comparatively small, and, the ministers of different denominations taken into the account, overstocked in this respect, multitudes of natives invite the labors of those who are mindful of the Master's command: "Go preach my Gospel to every creature."

#### CAPE PALMAS DISTRICT.

This includes St. Mark's Church, the High School, Orphan Asylum, Hoffman Station, Fishtown, Rocktown, Half Grahway and Grahway. Of these, St. Mark's, the High School and Orphan Asylum are exclusively for Liberians, the remainder for natives.

1. ST. MARK'S CHURCH, Rector Rev. C. C. Hoffman, (absent.) Communicants—Colonist, 90; Natives, 40: Total, 130.

Baptisms—Colonist, Infant, 7; Adult, 1: Total, 8; Native, Infant, 6; Adult, 3: Total, 9.

Confirmations—Colonist, 5; Native, 3: Total, 8. Marriages, Colonist, 8.

Deaths—Colonist, Infant, 2; Adult, 4; Total, 6; Native, Infant, 2; Adult, 2; Total, 10.

Sunday-school Scholars, Colonist, 107; Native, 20; Total, 127.

Missionary Collections, Church, \$112; Sunday-school, \$45; Alms, \$18; Church Expenses, \$30; Total, \$205.

PARISH SCHOOL.—Teacher, Miss E. Norris; Scholars, 30.

HIGH SCHOOL.—Teacher and Candidate for Orders, Mr. S. D. Ferguson.

At the examination just closed, the school here appeared to be in a satisfactory condition. The number of boarders is reduced to half, on account of financial pressure. The grounds about the Station are in good order.

ORPHAN ASYLUM.—Female Superintendent, Mrs. M. Cassell; Teacher, Miss H. More; Scholars, boarders, 17; Day-scholars, 5; Total, 22.

This institution in God's providence has had many vicissitudes. In consequence of Mrs. Hoffman's poor health and the difficulty of getting a suitable teacher, the instruction of the children was very irregular and imperfect during last year. About the beginning of the present year, a very suitable supply, as it seemed to us, came in Miss Hunt. But she was almost immediately removed by death. Then came the illness of Mrs. Hoffman, and the failure of Mr. Hoffman's health, rendering a change of climate necessary for both. To supply the vacancies so suddenly created, as far as possible, Mrs. M. Cassell, long a resident at Cape Palmas, and having had some experience in teaching formerly, was engaged to take the general charge of the institution; and Miss H. More, lately connected with the Mendi Mission, employed for the time as teacher. These appointments, made in April, have thus far proved satisfactory.

Like all other departments, the Orphan Asylum has felt the evil of the times; the number of pupils is reduced to one half.

HOFFMAN STATION.—St. James' Church, a very suitable building for the natives, is here. The communicants have been reported above.

Native Superintendent, Samuel Seton; Teacher, A. Potter.

Scholars, 9 boarders; day-scholars, 5; total, 14.

Mrs. Harris, widow of the late N. S. Harris, teaches a native school of eleven little girls, called the "Frey School," supported by friends in Philadelphia.

Around this station are some 2500 Cape Palmas natives, who now, alas! pay but too little attention to the Word of Life so constantly communicated to them the past several years. The native Christians connected with the station appear to conduct themselves consistently with their profession.

ROCKTOWN.—Minister, Rev. Thomas Toomey; Catechist, G. T. Bedell; Teacher, E. P. Messinger. Scholars, boarders, 8; day-scholars, 2; total, 10.

The Minister, who is yet in Deacons' orders, assisted by Mr. Bedell, faithfully preaches the Word in six native towns around, including Middletown and Fishtown, in which there are some three thousand souls. The meeting of the Cape Palmas Convocation at Easter was an interesting event

at this Station. With the Bishop, Rev. T. Toomey, (foreign,) Rev. C. F. Jones, (native,) were assembled Messrs. Ferguson and Seton, Candidates for Orders, with from eighteen to twenty Catechists and Teachers, representing all our stations around Cape Palmas except Taboo. It was a goodly sight, and contrasted pleasantly with a similar meeting held at the same place eight years since, when there were only about five or six of these present.

Amongst other interesting matters discussed was the proposition to carry the Gospel to the coast tribes one hundred miles above and two hundred and fifty miles below Cape Palmas, by means chiefly of native catechists and teachers.

Application has been made to the American Church for a schooner for this object, to be managed by native Christians and Kroomen. May God prosper the undertaking!

FISHTOWN.—This station, vacant for a year or two, was revived at the above meeting. Until something better can be done, the station is opened by Samuel Boyd, teacher, with five native boarding scholars. But this place, with its population of 2500, with many neighboring tribes, and the headquarters for reaching the coast tribes, (on account of the excellent harbor for the schooner,) should have two ordained missionaries, with a large boarding-school. The Lord raise up the needed laborers and means to support them!

HALF-GRAHWAY.—Teacher, John Farr; boarding scholars, 8; day, 1; total, 9.

Mr. Farr has been employed as catechist and teacher for many years, and seems to have faithfully instructed the youth under his care. He stately addresses the people of the two villages near him, and occasionally visits one in the Nyambo tribe, some seven miles distant.

GRAHWAY.—Teacher, James Bayard; boarding scholars, 3; day, 1; total, 4.

Mr. Bayard, when the children are not engaged on their rice-farms, has been in the habit of teaching as many as could be collected in night-schools. He also holds religious services in three large native towns near the station.

#### CAVALLA DISTRICT.

This embraces Cavalla, River Cavalla, Rockbooka, Taboo, Hcning and Gitetabo Stations.

CAVALLA STATION.—Minister, Bishop J. Payne, assisted by Rev. C. F. Jones, Edward Neufville, Candidate for Orders.

Communicants, 93. Baptisms—Adult, 5; Infant, 18. Marriages, 2; Deaths, 6. Missionary Collections, \$314.15; Alms, \$59.51.

Teachers—Miss E. E. Griswold, Mrs. E. Gillette, Mr. Edward Neufville. Scholars—boarders, 43; day scholars, 11; total, 54, taught regularly; night schools include about 60.

Our forty-eighth semi-annual examination was held on the 22d and 23d ult. During these twenty-four years has God graciously continued the Mission schools here, with an interruption of only about three months. And on the 4th inst. the Missionary saw his twenty-sixth anniversary in Africa. To the Giver of every good gift be praise!

The Missionary here has preached and lectured regularly four times on Sunday, and visited, as he has had strength, neighboring villages and stations. But his failing energies forbid his abounding in itinerant labors, as formerly. In this case he has rejoiced to have in Rev. C. F. Jones, deacon, one who has, to the measure of his ability, supplied his lack of service. The native congregations attending the Church of the Epiphany at Cavalla have gradually increased, and the general demeanor of the people is more friendly toward the missionaries and their work. But alas! apathy prevails to a discouraging extent. In the gradual but manifest upbuilding of the communicants and scholars the missionaries find their chief cause for encouragement.

RIVER CAVALLA.—Catechist, J. D. George.

A small boarding-school was maintained here for a short season, but with such little fruit that it was disbanded after two months' trial.

ROCKBOOKA STATION, eight miles below Cavalla, on the coast, under the care of the native catechists, R. Leacock and E. W. Hening.

The finances of the Mission do not enable us to have a school here. The catechists hold religious services in some eight villages on the coast between River Cavalla and the Plabo tribe.

TABOO STATION has been sorely hindered by hostilities between the people immediately around it. Mr. Minor, the catechist, has been thus compelled to confine his labors to three villages in his immediate neighborhood. The funds of the Mission preventing appropriation for this object, he has maintained six children, his own and relatives, partly from his salary and partly by their labor.

GITETABO STATION on the Cavalla River, fifteen miles from its mouth, after being suspended for some time through the misconduct of former catechists, was reopened with good prospects at the beginning of the year, under Mr. Francis Allison, Native Catechist. Number of boarding scholars, 6.

#### BOHLEN DISTRICT.

This interesting region, extending from Gitetabo to Webo, fifty miles, and indefinitely around and beyond, again suffers from the absence of its Superintendent and the opposition of the Babo people.

The health of Mr. and Mrs. Auer made it necessary for them to remove from the station at the close of last year. They had suffered much from the violence of the heathen, as well as from sickness. Not long after, as has been stated, Mrs. Auer was removed from the toils of a missionary life to the rest of heaven.

Mr. Auer had spent about five years in the country, including four in the service of the Basel Mission on the Gold coast. His constitution, though naturally strong, has been evidently much impaired. He left Cape Palmas in April to recruit his health, and, as it is hoped, to stir up the languishing missionary zeal of the Church. In his absence the station is in charge of Mr. L. Thornton, (Liberian,) and Mr. T. C. Brownell, Native Catechist.

The school, amongst a wild people, has fluctuated much. There are at present here six boarding scholars. The catechist teaches thirty—forty others irregularly in night schools, in the large town Nitrě Lu, near the Mission premises. He also publishes the glad tidings in the villages and towns of the beautiful Webo valley.

TEBO, fifteen miles below Bohlen, is the only other station in a district which should have more than a score. Populous, mountainous, and therefore comparatively healthy, it everywhere invites Evangelists, alas! so slow to come. W. H. Kinkle, native catechist, and F. Haskins, teacher, with six boarding scholars, represent the regular missionary influence in one of the largest tribes in this section of Africa. The catechist visits the numerous towns scattered over its extensive territory.

For the present our intercourse with our interior stations is interrupted by Hیده, a Babo town on the Cavalla River, ten miles above Cavalla. Owing the land on both sides of the river, the Baboes have ever claimed the right to close the navigation at their pleasure. Having, in common with other coast tribes, the carrying-trade of the interior, they have always objected to our having permanent stations and residents in the interior, from the idea that it must affect their profits. The establishment of colonial trading-posts has increased the dissatisfaction. And now, for three months, they have been engaged with neighboring tribes in an effort to break up our stations, and to cause all agents, missionary or trading, to withdraw from the Upper Cavalla. As our missionary teacher at Bohlen was passing up in May, they seized, stripped, and otherwise treated him with indignity. He subsequently reached home by a circuitous route. Of course this state of things cannot always, or, as we would hope, long continue. It is understood that the colonial authorities will soon take active measures to put a stop to it.

#### GENERAL SUMMARY.

Stations—Colonist, 7; Native, 13. Churches, 9. Ministers—Bishop; 3 Foreign; 6 Liberian; 1 Native; total, 11. Communicants—Colonist, 208; Native, 133; total, 341. Baptisms—Infant, 36; Adult, 11; total, 47. Confirmations, 17. Deaths, (imperfect returns,) 23. Marriages, (imperfect returns,) 12. General Collections, \$466; Missionary, (imperfect returns,) \$628.15; Alms, \$115.51; total, \$1209.66. Scholars—Colonist, boarding, 30; Day Scholars, 185; total, 215; Native Scholars, boarding, 95; Day Scholars, 108; total, 203. Sunday-school Scholars—Colonist, 434; Native, 247; total, 681. Candidates for Orders—Liberian, 3; Native, 2; total, 5.

## CONCLUSION.

In comparing the above statistics with those of the last report, it will be observed that the number of communicants is less by fourteen here than there, and the number of confirmations is small.

Indeed we have been made to feel too sensibly that there seems to be a *staying* of the progress of the Mission. Nor does this feature seem to mark our own peculiarly. As reports come from China, India, and other portions of Africa, the same fact is presented. There is a sensible withdrawal of the power of the Divine presence, all abroad. Wherefore? Doubtless the missionaries themselves need an increase of faith, hope and charity. But we cannot but think the *great cause* is to be found where it is stated to be in the beginning of this report. There is abroad in the nominally Christian world in general an earthly, contentious, warlike spirit, which characterizes "the princes of this world." The holy Dove of peace is grieved; the spirit of zeal which should send forth scores of Evangelists into all the world, is expended on other objects. Christ's cause languishes. The heathen are not saved. "O Lord, raise up, we pray thee, thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son, our Lord: to whom, with thee and the Holy Ghost, be honor and glory, world without end. Amen!"

Respectfully submitted,

JNO. PAYNE,

Missionary Bishop P. E. Ch., U. S. A.,

at Cape Palmas and parts adjacent.

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[I.]

REPORT OF THE COMMITTEE, APPOINTED BY THE BOARD  
IN 1862, TO CONSIDER THE MEANS THROUGH WHICH THE  
MORE NEGLECTED PORTIONS OF THE COMMUNITY MAY  
BE REACHED BY CHRISTIAN INSTRUCTION, ETC., ETC.

THE Committee appointed by the Board of Missions, at its last annual meeting, "to consider the means through which the more neglected portion of the community may be reached by Christian instruction, brought to the saving knowledge of Christ, and incorporated into this Church," report:

That in the prosecution of the work assigned to them they have found it convenient to divide the community into three classes:

The first including all employers.

The second composed of those employed.

The third comprising the dependent poor and the degraded—that a precise examination might be made of the present and prospective relation of

the Church to each class. To facilitate a thorough search into the upper class, because of the powerful influence it exerts for good or evil, they have subdivided it into the departments of science, literature, instruction, law, medicine, agriculture, with the mercantile, manufacturing, mechanical, and public and private banking departments.

The results of their examination satisfy the Committee, that in each of these departments there has been a gain on the side of Christianity during the last twenty-five years, and a still more marked gain in fifty years, and that the influence of the Christian Church, and especially of "this Church," is greater than at any former period, while it also gives promise of a steady increase. In some districts, and in some departments, the gain is not as marked as in others, where the leading men are active and influential Christians. A large number of such are in communion with "this Church," giving her an influence that will be potent, if concentrated and intelligently directed.

Most persons in good social position, and those who aspire to it, now attend some church, and aid in maintaining public worship; infidelity and forms of immorality once tolerated in good society, are rarely met with. The prevailing respect for Christianity is so strong, that even politicians acknowledge and court its power; and during the existing rebellion this feature is most apparent, both in the loyal and disloyal States. The daily newspapers testify to the wonderful change in public sentiment; for, twenty-five years ago, reporters were sent habitually to theatres, but rarely to anniversaries of societies for the advancement of Christianity; and the publication of sermons and other religious matter was not then popular. It is estimated that the secular papers publish now more instruction of this kind in one month than they did then in a year; and this not from the religious principle of the proprietors, but because, like publishers of books, they cater to the popular taste.

In some places the gain to Christianity is so marked, that it would seem to your Committee as if God were raising up Christian men, placing them in positions of influence, and intrusting them with wealth, preparatory to a great movement in his Church. Perhaps the liberal donations now made for the erection and support of Church hospitals, Church homes for the destitute, and other kindred institutions, are precursors of this movement; inasmuch as they popularize the Church by giving it a practical character, and thus commend it to those who might otherwise be indifferent to its claims.

The Church has been further commended to general favor during the existing war; for most ministers have convened their people to afford relief to suffering patriots, and Christian hearts, hands, and purses have responded promptly and liberally by providing sympathy, cheerful labor, and costly comforts for the sick and wounded soldier. These gifts become doubly precious when they are dispensed on the field of battle and in hospitals by

sympathizing hearts, who tell of Jesus and his salvation—causing many soldiers to die in faith and peace. Those who survive are conveying precious seed to their wide-spread homes, where, if it is watered and cultivated by the Christian Church, God will surely give an abundant harvest. This war has also revealed the fact that self-sacrificing workers abound, who stand ready, when their sphere of duty is clearly defined and sanctioned, to labor in the Church; forming a striking contrast with the many who rest satisfied with giving money, instead of giving themselves to the work of the Lord.

In some congregations, where the public teaching is specially suited to young men, and appropriate work is provided for them, the result is most gratifying; but there is too often a want of adaptation on the part of the Church to their requirements, as is shown by the small number of male workers who respond to the call of the clergy for personal ministrations.

If the clergy are left to toil on, unaided in personal ministrations by such intelligent laymen as always evince their willingness to take an important share in Church legislation, and Christian fellowship is not extended cordially to other classes, we may not anticipate a high measure of vital godliness in the rich, and the true missionary character of the Protestant Episcopal Church cannot be fully developed.

It may be well to meet an objection, suggested by some, as a reason for declining frequent Christian intercourse with persons much below them in cultivation and refinement. They say that it may not be objectionable in England, where both nobility and gentry can mingle freely with the working people, and still maintain their true position; but in this country undue familiarity would soon be produced, because of our complete political equality. As the adoption of this opinion would effectually check the rapid progress of the Christian Church, your Committee have examined it with great care, and they pronounce it to be wholly unsustained by experience. Individuals and families, who have labored successfully in this department of Church work through many years, invariably testify that their social position has not been impaired by constant Christian intercourse with working-people. They say, that in no instance has a disrespectful word been spoken to any member of their families; on the contrary, they testify that high reverence is invariably manifested, both by Americans and by persons of foreign birth, to all who strive to win souls to Christ, and who begin with *acts* of loving kindness and tender mercy, and then gently lead them to Jesus.

These successful co-workers with the ministry find their happiness increased by this class of labor; and surely they are ennobled by using their social position and cultivation for the glory of God, in gracefully and effectively condescending to men of low estate.

Before leaving the first class, your Committee will refer to one department which presents a strong contrast to all the other departments by reason of the increasing immorality of its members. As its influence is



most pernicious, it demands of Christian people special prayers and combined efforts; for by yielding to its increasing exactions they are unconsciously fostering the chief danger and disgrace of our nation. The sphere of politics is referred to; for through it the legislation of the country has been intrusted to, or assumed by, two bands, each thoroughly compacted, and composed in the main of men who lust for power or money, without the industry to pursue steadily any calling in an honorable way. From the supineness of men who have the confidence of the great body of citizens, these trading politicians generally hold the balance of power, and levy contributions on nearly all who require legislation; *men, honorable in all other things*, paying them heavily, through corporations, (on the fallacious plea of necessity,) for service or for votes, and thus aggravating and perpetuating an evil that will jeopard the republic, if unchecked. When capitalists are aroused to the fact that they are the chief promoters of political corruption, and there is a proper concert of action on the part of Christians, these corrupt dynasties may be overthrown, and statesmen raised up who will give stability to the nation, and remove one great hindrance to the rapid spread of the Gospel.

Passing over, for the present, the second or great middle class, as it requires a more extended consideration, your Committee will proceed to the third division, which comprises the dependent and degraded poor.

This class is in this country very small, except in large cities, where vice abounds, and where chronic pauperism is always increased and often produced by alms-giving, without systematic visiting and Christian sympathy.

Most congregations of "this Church" are increasingly active in their efforts to benefit the poor and degraded; but, in their freshly aroused zeal, they are not always judicious, promoting sometimes the very evil they wish to cure.

Many visitors to the poor are soon discouraged, because their alms-giving does not awaken permanent gratitude; but the most experienced workers allege that whilst giving money without great discretion lowers the self-respect of the receiver, and often causes ingratitude if the morbid appetite thus created is not increasingly supplied; yet *acts* of kindness, performed in a sympathizing spirit, are almost invariably followed by deep gratitude, and tend to ennoble the receivers. Mere alms-giving may be delegated to agents; but charity loses most of its power when the heart of the giver is not in contact with that of the receiver. God has so ordained it, and we must respect his laws, if this class is to be permanently benefited and united to the Church.

In large cities, where the degradation is deep, salaried male and female missionaries may be profitably employed to visit the poor and the dissolute, especially those confined in public institutions; and many of them have been united to the Church through such agencies.

In many parish churches free seats have been appropriated; in others

galleries are free; whilst in some cases mission chapels have been established for the benefit of those who cannot pay for a seat.

The movement in this direction is so general that it relieves the Church from a popular stigma, promotes the spiritual health of the few who, as avowed Christians, minister to the poor, lifts up and ennobles some of the dissolute, and those who have been dispirited by poverty; but it is a fatal error when it is supposed that the independent working man can be reached by measures specially designed for the poor and the degraded.

Although the poor now receive much attention, yet the Church must teach its workers in this field, that when men or women acquire the habit of yielding to appetite, they can rarely be benefited, unless some sympathizing friend deals very tenderly with them, and by prayers and constant personal intercourse strengthens them in the hour of trial. The most devoted ministers in our mission chapels testify, that unless intelligent Christians coöperate with them by systematic visiting, and also by forming part of the worshipping assembly, little permanent benefit results from their arduous labors.

Your Committee come now to the second, or great middle class, embracing all the employed. This division is more imperfectly reached by the Christian Church, and especially by "this Church," than either of the other classes; and fewer of the men and lads of this working order are under religious influence than of the women. In estimating its extent, your Committee have consulted the census of 1860, wherein it is computed that one million one hundred thousand men and two hundred and eighty-five thousand women are employed in manufactories, numbering, with their families, about five millions, or one sixth of the population of the United States.

The compilers of the census estimate that an equal number are engaged in trades and occupations not classed as manufactures; most of these cluster around the great industrial and commercial centres.

Laborers in agricultural pursuits, coal-miners, etc., comprise, no doubt, another third; placing at least two thirds of the population in this middle class, thus showing its importance, both politically and socially. Being anxious to ascertain their actual condition, before venturing to suggest any means for their spiritual benefit, your Committee have sought out and conferred freely with working men, women, and lads of various grades, with their employers, with leading men in their large benevolent associations, and also with teachers of Sunday and secular schools. To make this examination more thorough, and to correct any errors that might arise from the inability of your Committee to reach all parts of the country, they have examined carefully the military hospitals, containing many thousands of slightly sick and wounded volunteers, who fairly represent the entire working interest in the Free States, and by the help of intelligent philanthropists, both men and women, in various sections of the land, they think that they can present a true picture of their condition, mentally, socially, morally, and spiritually.

## WOMEN.

Of the women of the laboring class, it may be safely claimed by your Committee that their *intellectual* improvement in youth is equal to that of the males in the same condition of life.

Many girls of the laboring class also prepare to become teachers, and they have a remarkable aptitude in controlling children, and in imparting information. Sunday-school libraries are more freely and longer used by girls than by boys; and in some parish churches girls are also furnished, on week days, with instructive books.

The *social* condition of women of this order is also favorable; their home ties are usually strong, and few of the married are compelled to leave their families to work in mills, except in cases of widowhood, or where the husband is exceedingly dissolute.

The power and depth of this social relation have been beautifully illustrated, during the war, by the cheerful sacrifices made by wife and mother to provide comforts for the soldier.

Their *moral* condition, although capable of great improvement, is superior to that of persons in their condition in any other country. The marriage tie is seldom broken, and intemperance and profanity are not frequent. Their honesty is remarkable; for in some establishments that furnish an immense amount of sewing, the proprietors testify that they have never lost a garment.

There is one point on which the Christian philanthropist is naturally very apprehensive. Girls who are confined to manual labor during the day crave some excitement, and their parents, inconsiderately, allow them great liberty at night. This custom, although comparatively safe in small communities, is most dangerous where the population is dense. The laxity of parental discipline is the weak point in the morals of this country. It will be referred to more particularly when the condition of lads is considered.

The *spiritual* condition of women is superior to that of men in the working class; still, a very large proportion of them do not attend any place of worship, after marriage. It is estimated that about four fifths of the married women have careless or irreligious husbands, most of whom, even when able, are unwilling to pay for seats in churches; and if they occupy the free seats, (which are usually in the rear of the church,) they seem like aliens, and soon cease to attend. Remedial measures have been tried in England and in this country long enough to enable your Committee to recommend some of them with confidence.

The great desideratum is, of course, to bring children to a saving knowledge of Christ; but experience proves that it is almost as important to incorporate them thoroughly and cordially into the Christian parish. When they feel that they are welcome members of Christ's family, by finding in the Church the same consideration for their requirements that is shown to them

in their homes, and when those above them in social position manifest Christian fellowship, the bond becomes very strong, and the Church connection can easily be perpetuated.

Sunday and parish schools are very important aids when children are trained to take pleasure in the public services, and care is used to guard parents against supposing that the Church relieves them of their proper responsibility.

Sewing-schools for girls are rapidly multiplying. They are held on Saturday, and through their agency neglected children and their parents are assured that the Church gives practical benefits, instead of merely exerting a proselyting spirit—as is often charged upon its ministers. Night-schools endear the Church very much to girls whose lot is labor; whilst those who have a musical taste become deeply interested through singing-classes and kindred associations.

Weekly social meetings for mothers of the working-class have, when properly conducted, proved to be most powerful auxiliaries, attracting hard-working women, and binding them to the Church. Where these gatherings have been committed to indiscreet managers, and pecuniary inducements have been offered, instead of Christian fellowship and sympathy, the projectors have been disappointed in the results. The effects of these associations are most gratifying when they are conducted, on sound principles, by judicious Christian ladies, selected by the rector for their generous sympathies, as well as for their practical efficiency.

The ladies who conduct the association first draw around them a few respectable women, who learn to prize Christian fellowship and to profit by practical suggestions themselves, and then help to extend the benefit to others. Gradually the circle is enlarged, until the very poor, and even the depraved, are drawn in and encouraged to strive against sin with new-born hopefulness. Self-respect is promoted, and self-help induced, until the weak become strong, and are taught to provide for their households by a thrift that they never before knew how to practice.

Unhappily, girls who work in factories know little of household duties; hence, when they become wives and mothers, practical suggestions are very valuable to them.

These women soon acquire strong affection for ladies who evince true friendship for them. Their instruction is received kindly, even when so searching that anger would be aroused if a minister or a stranger spoke so plainly to them. Visits are periodically made to the houses of these women, home delinquencies noted, and home duties enjoined, and through their prayerful instruction to the wife, many husbands who once were driven to the tavern by harshness or untidiness, now pass most of their evenings at home. Parental obligations can thus be enjoined more simply, clearly, and effectually, than through any agency that the Church seems, as yet, to have employed.

These helpful ladies also aid their minister in carrying out the ideal of the Church in the Christian nurture of the young; for, instead of allowing dissolute or ignorant parents to bring their children to baptism without the slightest idea of their consequent obligation, and then, perhaps, to take them away to celebrate the occasion in a drunken frolic, the minister first directs that the parents be visited at their homes, and instructed in the duty of sponsors and the nature of the solemn rite. Some of the most ignorant have thus been enlightened as to parental responsibility so fully, that they have, as humble sinners themselves, sought the Saviour, and have, with their children, been brought into the fold of Christ. Others have been brought under the influence of the Church by learning that, although, by nature, parents are accountable to God alone for neglect in training their children, yet, when they become sponsors, they are responsible to the Church and its ministers, until the child shall have assumed its baptismal vows.

These mothers' meetings have little permanent value unless they are supplemented by appropriate public services in the Church, to which the women can take their children, and in which they can meet their benefactors.

Working people among Protestants are rarely attached so strongly to any communion that they will, on removing from one place to another, attend upon the services in a strange parish, until they are sought out, or until they become familiar with some of its members.

Tattling, bickering, strife, imaginary neglect during sickness and affliction, and other causes, will soon separate between working women and their Church, unless there is incessant watchfulness over them; with appropriate helps, they are as steadfast as worshippers of any class.

#### BOYS.

As to the present condition of boys over fifteen years of age, there is abundant testimony from parents, ministers, superintendents, and Sunday-school and secular teachers, that parental and Church control over them is diminishing. Lads have, consequently, become so independent, that many mechanics who formerly trained them up to their business now refuse to receive them into their establishments. This alarming demoralization was apparent before the present war; but since the call for soldiers to defend the Government, mere lads claim manhood, and their resistance to control has fearfully increased. Even the smaller boys have become restive, owing to the general excitement. Blasphemy and profanation of the Lord's day are frightfully common. Convivial habits are also deepening their hold and extending their range over the young as a class.

There is a rapid increase, too, of publications and amusements of a vulgar and licentious character; and with the increasing density of population, other vices will naturally spring up, unless efficient moral and spiritual instrumentalities are employed.

Existing Church agencies must be very defective; for few of these boys

are brought into communion with the Church; nearly all of them breaking away from religious influences and instructions as they approach adolescence.

A precocious independence is characteristic of the youth of this country, which, before its dangerous tendency became fairly apparent, was popularly claimed as a virtue, and fostered under the title of "Young America." Unfortunately, many parents still continue to stimulate this element in the American mind. Its true character was evinced in the recent disgraceful riot in New-York City, for the extent and violence of the lawless mob were greatly aggravated by a class of merely beardless boys, who are always ready in our large cities for any reckless adventure.

An essay on the causes of juvenile depravity is hardly to be expected of your Committee; and yet they are not ready to suggest remedial measures until they look a little more particularly into this one deep-seated and dangerous fault, and briefly present the result of their investigation to the Board.

Most persons who take a cursory glance at the subject, trace the lawlessness of working lads to its supposed source, in the abandonment of the old system of apprenticeship. Lawlessness was, to a certain degree, developed by a change from the old system of apprenticeship of boys to experienced master-mechanics, with whom they lived and lodged, to the present system of paying lads weekly wages, and leaving with their parents the responsibility of their care out of working hours.

The old system was advantageous when the master was more conscientious and intelligent than the parent, and it was a possibility when establishments were small, but it is an impossibility now that one hundred boys often work in one establishment.

Temptations to boys residing in manufacturing districts are many-fold greater now than they were during the old apprentice system, when the population was sparse; therefore, it is questionable whether God's plan of parental control could be much improved by again placing boys with masters, whose main interest is to develop their working qualities, rather than their affections or principles. Although some children of dissolute parents were benefited by their masters, it is quite possible that the old apprentice system may have aggravated the present evil, by accustoming parents to neglect the supervision of their sons; thus blinding them to the fact that in this country Christian virtue alone produces reverence. The working man must be taught that whilst our country presents to his sons greater advantages than any other, he has here fewer human helps in developing reverential obedience than he would have elsewhere.

The United States stands alone in being without a privileged class that naturally inspires a reverential awe in the child, or a State Church, whose fundamental principle is unconditional submission without the right of appeal.

Children of the working class are educated here not by parents, nor by the Church, but by the State, usually without cost to their parents. They are not simply told that all men are politically equal, but, when publicly addressed, they are urged to strive for the highest posts of power, or for great possessions, being assured and reassured that such posts and possessions are within their reach—living examples of the great and rich who started below them in condition being constantly presented for incitement and emulation.

Thus stimulated, they often become arrogant, restless, and discontented, and, as their education generally is superior to that of their parents, and their independence is secured by weekly wages, too many American lads throw off control; parents even confessing in their presence that they can do nothing with them.

Few of their fathers, alas! attend any church. Most of them swear, and many of them are dissolute; therefore, as boys strive to anticipate manhood, they naturally ape its habits and vices.

#### WORKING MEN.

Your Committee have attempted a somewhat extended and careful examination of the present condition of our working men—made chiefly in the military hospitals, where there are representatives of every occupation, and residents of nearly every county in each of the States.

The average *mental* activity and degree of intelligence among "working men" is highly gratifying; testifying, for the most part, to the value and efficiency of the instruction provided in our public schools, and to their fitness to be citizens of a great republic with a free elective franchise. Many of the soldiers prefer instructive histories, travels, biographies, etc., to the frivolous books now so freely published. The Census of 1860 shows the growing disposition of the masses to read; for, whilst the gain in population in the ten years preceding was thirty-eight per cent, the increase in the number of newspapers and other periodicals was one hundred and seventeen per cent, being three times as great as the increase in inhabitants, and perhaps five-fold greater, if the present size of newspapers, in comparison with the past size, be taken into account. An observation of the gain in twenty-five years would, no doubt, show a still more wonderful proportionate increase.

The *social* condition of this class is also encouraging; for the home relations of its married men are, in general, so strong, that they present a beautiful and hopeful picture of the working community. Over five millions of dollars of wages have been sent to their families, by soldiers from the State of New-York alone, in a single year, through the allotment system, besides a large amount sent through other channels. Most working-men are connected with one or more associations or clubs; indeed, the social element is so fully developed among them, that it is evidently their access-

ible point for good or evil, and should be thoroughly studied by the Christian philanthropist.

Their *moral* condition, however, is less favorable than either their mental or social; but it is not, on the whole, discouraging.

The average of truthfulness and honesty among the soldiers in the hospitals is very high, although more than a due proportion of reckless men have entered the army. As a proof of this last remark, it may be stated that in Philadelphia the arrests for all offences have decreased from thirty-two thousand, before the war, to twenty-seven thousand, annually, during the war, owing to the absence of disorderly characters.

The per centage of habitually intemperate men in our hospitals is small; but the vices of drinking and gambling have been greatly stimulated by the general excitement and by camp life. The returned soldier will fearfully increase these form of immorality, unless some efficient correctives are soon adopted.

The army is mainly composed of young men, and it is this class that has deteriorated most in morals—some of the older men having reformed by the aid of military discipline and separation from convivial associates. Although the high wages of the American workman promote conviviality, yet this evil has been more than counterbalanced by their enabling him to marry early and to own a house.

Thousands of homes have been erected by the aid of mechanics' building clubs, into whose treasury small weekly or monthly deposits are made, the accumulation of which is loaned to working men to aid them in building. The borrower repays, in small instalments, not only the principal, but also a bonus or premium for the use of the money. When the profits reach a stipulated amount the club dissolves, after returning the accumulation to its depositors. These associations, when well managed, are highly beneficial, not only inducing thrift and preventing the increase of tenement-houses, but also acting as a saving fund by furnishing capital when the club dissolves.

There are secret associations, composed almost exclusively of Protestants, moral and beneficent in their aim, that have generally been managed in a way calculated to check, temporarily, the progress of vice and immorality in men who neglect the direct spiritual aids proffered by the Christian Church. It is estimated that the various associations of this character, in this country, have at least five hundred thousand members; and, fortunately, those who are intelligently religious, being highly respected, are able to keep many of their colleagues from yielding to temptations. They claim that in their meetings good-fellowship is promoted, and a leading want of our nature is thus supplied, without the usual accompaniments of intoxicating liquor, gambling, or other low indulgences.\*

\* The following particulars of two secret societies may be interesting and instructive: The Order of Free Masons numbers 236,000 members in the United States. Its avowed ob-



It is a most honorable characteristic of many working men, as seen in their homes, at their work, in military hospitals, and elsewhere, that they evince much practical sympathy for each other, being ready to give help in trouble, and brotherly offices in all the changes and chances of life; and whatever of this is due to the influence of societies and fraternities ought to be frankly acknowledged and carefully examined by the Christian philanthropist. It must be owned that the charities of the rich dwindle when placed beside those of hardy laborers, giving money more freely in proportion to their means, and adding, what is often so much more important, and always so much more soothing to a wounded spirit, kindly personal ministrations.

Ought not the Christian Church, in all her plans, to remember the value of *fraternal fellowship* and Christian sympathy, and also to respect and anxiously cherish the spirit of self-help and an honorable independence? It may furnish encouragement to those who desire the moral welfare of the laboring classes to mention, that the introduction of steam fire-engines has banished one prolific source of corruption. City railroads have, in the opinion of working men, promoted good morals; for they are thus enabled

to meet in fellowship, while it is also beneficent, through the help of small monthly contributions. Prominent members, who are Christian men, state that when the Church becomes, *practically*, a brotherhood and creates among its members a bond of fellowship, they will leave the Masonic fraternity, as then it will be valueless, and perhaps injurious.

The Independent Order of Odd Fellows had in September, 1862, (the date of their last published statement,) 137,236 members in the loyal States.

It began in this country in 1819, by holding its meetings in taverns, as is still the usage in England, and it gave the promise of being only a convivial association.

Men of good principles were appointed leaders, who prepared the rules under which it has prospered; one precludes the meeting of lodges in taverns. It is essentially a mutual insurance company to prevent poverty during sickness, and to give pecuniary relief at the death of husband or wife, but not of their children. Sick members are also visited and nursed, when such service is needed, and, in some cases, the education of orphans is paid for, and special contributions are made to widows.

The receipts for the year ending June, 1862, were \$930,000, and the payments, \$416,500; not one dollar of which was expended for convivial purposes or for pageantry. Most of the lodges desire to accumulate a fund, to insure full payment in the event of any general calamity, and to retain the members through the help of a capital in which they have a pecuniary interest. The lodges in Philadelphia, including only 16,500 members, have a vested fund of \$312,000, derived from the excess of the small periodical contributions of members over the payments. That a merely social fraternity should have existed in this country for nearly half a century, with a higher moral tone now than at its commencement, although it has disbursed over five millions of dollars in the course of the last ten years, is worthy of special note.

The members say that fellowship is the cementing bond, and that the American working man who is unable to maintain himself when crippled by accident, or during sickness, naturally prefers to join a beneficent society to which he is a contributor, than to risk becoming dependent on alms. This Order has, in the judgment of its members, been so advantageous to men, that a female department has been established on like principles, and, thus far, it is said to be successful.

to take their families from crowded lanes and alleys to more rural and healthy situations. Passing in cars to and from their work without fatigue, they are kept, at the same time, from the lures spread by drinking-shops, saving at once money, health, and virtue.

If the *religious* condition of working-men is tried by the usual standard, it must be regarded as low; for it seems as if they were accustoming themselves to live almost without public worship, and to neglect personal religion. Joseph Kay, in his work on the *Social Condition of the Laboring People of England*, reckons that not one in ten of the working class ever enters a church, and that still fewer attend regularly.

Judging from a somewhat careful survey of our military hospitals, it is supposed that in this country about one in five attends public worship, and one in ten is a communicant. Three fourths are habitual swearers, many of them very profane, rarely praying in private, or reading the Scriptures, which they yet profess to regard as the revelation of God's will. On the other hand, we must welcome, as very encouraging features, the almost entire absence of speculative infidelity, (once so prevalent in this class,) deep gratitude for acts of personal kindness, and profound reverence for Christian virtue, whenever it rises to their high and somewhat exacting mark. Nursing and other friendly offices seem to open the hearts of our volunteers in the hospitals; and, when their better nature is thus touched, they become as teachable as children. Such attend Bible-classes, taught daily by godly and cultivated women; and these classes sometimes reach sixty or even eighty in number. A spirit of serious inquiry is aroused, and in many cases, through the blessing of the Most High, these gentle and loving ministrations have brought sinners from darkness to light, and from the power of Satan unto God. The terrible experiences of the past are related with the greatest frankness and simplicity, showing how fiery is the ordeal through which working men pass, and in which many so fall never to rise again. They say—it is feared, with truth—that many who had named the name of Christ, (even some chaplains,) and who, when surrounded by religious influences and associations, had lived consistently with their calling, yet yielded before the ungodly example of many officers and the temptations of the camp. From this they argue, that, exposed as working lads so often are to the evil examples of their superiors in age or station, it is not to be expected that the inexperienced and the unstable will resist successfully, unless the Christian Church applies to them a more decided influence, and provides for them safer associates and recreations.

The deadening effect of protracted labor, when the mind is unemployed—the insatiate craving for excitement occasioned by nervous prostration consequent on fatigue—these, with what nature demands in the form of rest and exhilaration, always deserve the thoughtful consideration of every well-wisher of his kind. It should move those who are charged with the cure

of souls, to devise substitutes for the perilous associations and the debasing amusements which now betray so many to their everlasting hurt.

The present is a most important juncture in the religious condition of the working class. While the direct influence of the Church of Christ increases in some directions, it is to be feared that on lads and working men it is declining. They have less traditional reverence for the ministry; they are, owing to an improved intelligence, less accessible to superstition and to appeals to mere fear. Under ministrations which, operating on such principles, succeed in arresting them for a time, they improve but little; and too often they fall away to a deeper indifference or a more reckless and defiant impiety. Most of them are acquainted theoretically with the leading doctrines of the faith, and, to some extent, with the language of Scripture; but to those who are decidedly irreligious, such knowledge has its serious dangers. In short, every thing in the condition of this vast and most valuable element in our population seems to urge us to weigh well their wants, and to strive earnestly to meet them.

The Committee avow their opinion, that the spiritual necessities of this class cannot be met merely by the current routine of Sunday and sanctuary services; not even preaching in the open air, in halls, and theatres, will suffice. The most eloquent sermons, the finest and most touching music, the most imposing sacrifices of prayer and praise, will not, alone, heal the breach which now unhappily separates the laboring man from the proper influence of the Church and the ministry. Nor will Scripture readers and Bible-women, deacons and licensed visitors. By itself, any one of these is partial and incomplete. Its effects will be transient, unless it is connected with house-to-house visiting, with a proper pastoral oversight, with the cultivation of Christian brotherhood, with a cordial recognition of the manly qualities of those with whom we deal, with a willingness to respect all their rights and to further all their innocent tastes and aspirations.

Even secular plans and undertakings may furnish the Church with some hints, for we read that "the children of this world are, in their generation, wiser than the children of light." The politician never rests; he searches out every voter; he brings before him whatever may seem best fitted to move him to his purpose; he provides conveyances for the aged and infirm; he supplies him with the ballot, and never leaves him till he sees him drop it where it is beyond all further contingencies. So the vender of intoxicating drinks does not depend merely on the appetite of those who pass his door, on the good quality of his liquors, or the beauty of his saloon, to secure custom. He employs those who will be boon companions and add the pleasures of society to the exhilaration of the cup. Often, too, he has emissaries, who go abroad to lure the unwary—if happy, by the promise of increased delights; if unhappy, by the prospect of oblivion to their sorrows. Is it strange that the working man should contrast such unresting zeal, such indomitable perseverance, such fertile ingenuity, such genial fellowship, in

“the children of this world,” with the coldness and the halting, hesitating efforts of those who profess to work for the eternal redemption of their own souls and the souls around them?

Special efforts are therefore to be made. The dwellings, recreations, reading, and household economy of these people are to be improved by the all-pervading influence of the religion which is profitable for all things. This must be done with delicacy and a tender regard to their self-respect and their jealousy of improper interference or scrutiny. It must be the loving assiduity of a true friend, anxious only to serve, bent upon rendering to all their due, not withholding just and liberal wages, not confining its charities to seasons of peculiar suffering or want; but shedding at all times and over all the benignant sunshine of its Christian courtesies and its unaffected, unostentatious sympathies.

We must remember that in every human being we behold a man and a brother, and that the Church is the visible representative of Him who condescended freely with all classes, and dispensed healing everywhere to body and spirit, and was found most frequently among the humble and lowly.

In this country there is, according to the census, a large number of churches and ministers, so called. The compilers of the Census of 1860 have not completed that department; but according to that of 1850 there were for our whole people (then twenty-three millions) no less than thirty-eight thousand buildings devoted to religious services, and thirty thousand ministers—that is, about one minister for four hundred adults. This shows no great want of liberality in supporting the outward means of worship, if we remember that it is, with insignificant exceptions, the free gift of individuals. It must be considered, however, that in many places, houses of worship are multiplied much beyond the actual wants of the people, while in more they are not erected at all, and no preacher’s voice calls the people to listen to the words of eternal life. Then the incompetency of many ministers, or errors in teaching and in practice of the most vital character, go far to nullify the proper influence of the efforts put forth in support of religion. It is not, however, the business of the Committee to enter upon a general survey of the Christian bodies around us, or to expose their special defects; but rather to examine in its workings our own system, and to suggest such measures as may seem to them to promise aid in preaching to the neglected. The spread of education and the advance of general intelligence render a well-instructed ministry more and more of a necessity. Hence, efforts to raise up young men of active, disciplined, and thoroughly furnished minds and earnest hearts cannot well be too great. Most of those now preparing for holy orders are in straitened circumstances, for whose support, while in a course of preparation, means are sought and provided. But ought not those in more affluent conditions to be approached more urgently? Ought not parents to be instructed oftener in the duty of consecrating their sons as well as their substance to the Church of their Saviour? Ought not the

true dignity of a faithful minister of Christ to be more appreciated and recognized? And in training our candidates, ought we not to aim to render them more apt and meet for pastoral and missionary work? Do we not leave too much to be learned by mere experience after their ordination, and when, often, they are isolated from the society and example of their brethren? Are they sufficiently instructed and trained in faculties which would at once impel them to seek out the neglected and enable them to do it with most effect?

But what, after all, can the clergy do, though ever so well fitted for their work, unless aided by the laity? The politician achieves success only through many helpers and a judicious distribution of work. The man of business, the mechanic, the manufacturer, the farmer—how could they prosecute their several callings without the assistance of those who act under their direction, who are imbued with their purpose, and who are well trained for their special duty? It must be so in winning souls to Christ, in building them up in the faith and graces of the Gospel.

It is a vast work. It needs much labor in detail. It calls for line upon line, precept upon precept, in private as well as in public. It requires a comprehensive care for the young and the old, the whole and the sick, for the vicious and the degraded, for all who are as sheep without a shepherd.

As every parish should regard itself as a missionary society for the extension of Christianity by the personal ministration of all its members, so should we consider the difficulty and delicacy of that work, and that none but the judicious, the experienced, the sincerely devout, are fitted for it. There is at present no greater need in our Church and in other Protestant bodies than more effective means for educating and enrolling in Christ's service large bands of such workers.

This is an enterprise in which the clergy must take the lead. At their call, and under their guidance, more prayer must be offered, that the Holy Ghost may baptize Christians with love for such avocation and with willingness to prepare for it. Pastors must fill their souls with a deep sense of the grandeur and also of the difficulty of turning men to righteousness, and they must devise means by which godly men and women can be drawn to engage in it. The teachers of our Sunday-schools are now in most of the parishes the only helpers of the clergy in their noble office.

But, lacking the judgment, tact, and perseverance which can come usually but with training, many of them fail with their scholars, and yet more when they undertake to visit and do good from house to house.

Lads leave the Sunday-school, and, in a fearful proportion of cases, desert the Church and all regard for Christian ordinances. How to retain them under our ministrations is surely a question of most pressing, most urgent importance; and yet this cannot be done unless existing agencies are improved—in other words, unless ministers of Christ and those whom they

call around them as teachers and visitors are more zealous and more thoroughly furnished for this specific duty.

More love for Christ, and for carrying on his great work among the young, is certainly needed, and it should be sought. But the many who are ready to labor among the suffering in every army hospital and on every battle-field, the multitudes who are prompt to offer themselves for teaching in mission Sunday-schools, would indicate that willing spirits are not so much wanting as the power and capability which come from practice and from proper training. We see what has been done in our public schools by the normal education of teachers. Why should not a corresponding gain accrue to our Sunday-school system and to lay work in the Church generally, by a like measure taken under proper auspices?

At first, few men may be disposed to submit to such training; but we have many women who have a "mind to the work" of instructing the ignorant, ministering to the sick and needy, converting sinners from the error of their ways. They exhibit great aptitude for it, and, though they shrink with delicacy from the rough contact of strangers, yet after moderate experience and judicious guidance they are found most effective in reaching even the hardened and the reckless. Those of our sex who have repelled the approaches of clergymen, and resisted the appeals of men, yet bow instinctively to the influence of a refined and godly woman. With boys, especially, they are, if properly skilled and experienced, all-powerful; and here, we believe, is a vast fund of power which needs but to be drawn out and thoroughly organized. Men will, in good time, be induced to follow their example; and, instead of bungling and unsuccessful effort, we shall have that which is most efficient; and, instead of a few to help the clergy in their arduous work, we shall, with God's blessing, rejoice in multitudes.

A few hints in regard to the best method of reaching lads may be added. They are suggested by the experience of one of your Committee in a manufacturing community, and in military hospitals, where it is found that working men are as accessible to personal ministrations as boys.

1. Begin with a small Bible-class of the firmest and most thoughtful, that a good nucleus may be provided for a larger number.
2. Employ these, or a part of them, in weaning some of their friends from evil associations and surrounding them with a better companionship.
3. Assemble the class not only on Sunday, but on some evening of the week, for instruction in the Bible and Prayer-book, also in secular learning and in singing.
4. At the close of the weekly meeting, retain for private conversation and prayer any one who specially needs sympathy and counsel.
5. Never forget that kindness and tenderness, with quiet firmness, are the means of winning and controlling their hearts. They are sorely tempted, are, in a great measure, independent of their parents, have bad examples

often at home, are harshly treated perhaps by the "boss" or journeyman under whom they work, are rash and impulsive.

6. Consider the marvellous power of love in influencing the young. Love for mother or father, or benefactors, prepares them to love God—to be grateful and confiding toward an unseen Saviour. Experienced teachers in Sunday-schools say that they never knew a child brought there to love the Lord Jesus who did not first love its instructor.

7. The teacher should be ready to welcome her boys at each service of the Church, and should carefully keep up their connection with the pastor, who, if kind and fatherly, will find no difficulty in binding them to the Church, and training many of them in a saving knowledge of her ways.

8. Be not afraid to instruct all the young of the Sunday-school and Bible-classes in the faith and worship of the Church; otherwise they will soon abandon all worship and allegiance to any communion. Better decline receiving children at all, than be deprived of the right of training them in such a way as will gradually, but surely, secure to them spiritual adoption and oversight.

9. See that boys, when rising to manhood, have suitable seats at church, and feel at home.

10. In regard to the young, generally, beware of striving to crowd the Sunday-school with more children than can be taught and overlooked effectively; of undue excitement and competitions; of sensation addresses, and of negligent, frivolous, and worldly-minded teachers.

It should be added, that parents need often to be reminded of their duty to their children, and urged to the performance of it before evil habits of sin and indifference are firmly established, and that this is a sacred duty of the ministers and members of Christ.

In view of these facts, your Committee are firmly convinced that working people, and the neglected generally, may be reached. Experience both in England and in this country shows that, by proper means and efforts, they can be drawn to our communion, and many of them incorporated into it as living members of Christ's flock. They have seen not a few inmates of our military hospitals, who entered them strangers to the Protestant Episcopal Church, and strongly prejudiced against it, and yet, after a few weeks or months' attendance upon the Bible-class of a lady who ingratiated herself by acts of kindness, return to their camps or to their homes loving the Saviour and loving the Church of which they had become earnest members. Everywhere it may be the same. We need faithful helpers to the clergy. We need judgment in dealing with "babes in Christ," and with those who know not our ways. We need that our public services should be so arranged as to meet the manifold wants of different classes, and yet not over-task the clergy.

A most auspicious sign of the times is the increasing consideration of the rich and cultivated for the spiritual necessities and general welfare of those

less favored. More attention is paid to the construction of houses for them, that health and virtue may be promoted. More readiness to aid in all measures which will increase their happiness is evinced. A deeper sense of responsibility, and a clearer apprehension of their own interest, prompt employers to watch over the moral and religious condition of those who work for them. They mingle more cordially in their recreations. They help them to invest small savings. They are willing not only to pay just wages, but to contribute largely to their intellectual improvement; and every effort to build churches finds in most of them liberal patrons. On every side fields seem to be ripening to the harvest, and if the Church does not put in her sickle she will prove recreant to the great trust with which she has been charged. Enlightened zeal finds, or, with God's help, makes, a way to its object; and, if endowed with but a small portion of Paul's loving devotion, we shall not rest till we have tried, with fervent prayer and unyielding perseverance, every means in our power, and have seen it crowned with the blessing of God.

HORATIO POTTER,  
JOHN HENRY HOBART,  
GEORGE LEEDS,  
HENRY E. MONTGOMERY,  
WILLIAM WELSH.





MASSACHUSETTS.—continued.		Domestic.	Foreign.	CONNECTICUT—continued.		Domestic.	Foreign.
Lawrence, Grace		•	\$57 00	Birmingham, St. James'		\$114 55	\$32 09
Lee, St. George's				Branford, Trinity		11 83	8 83
Lenox, Trinity			15 00	Bridgeport, Christ			235 82
Lowell, St. Ann's		\$73 06	65 00	"    Nativity			
"    St. John's		3 50		"    St. John's		4 00	5 00
Lynn, St. Stephen's				"    St. Paul's		5 00	
Marblehead, St. Michael's			74 21	Bridgewater, St. Mark's			
Medford, Christ				Bristol, Trinity		10 00	
Melrose, Trinity				Broadbrook, Grace			
Millville, St. John's		8 40	14 20	Brookfield, St. Paul's		14 00	7 51
Nantucket, St. Paul's				Brooklyn, Trinity		20 00	
New-Bedford, Grace		20 00	25 00	Central Village, St. Paul's		1 00	
New-Boston, St. Andrew's				Cheshire, St. Peter's		10 00	8 50
Newburyport, St. Paul's				Danbury, St. James'		13 45	10 00
Newton Corner, Grace			386 66	Darien, St. Luke's			
"    Lower Falls, St. Mary's			28 10	East-Haddam, St. Stephen's		8 10	
North-Adams, St. John's		8 00		East-Hartford, Grace			
Northampton, St. John's			37 50	East-Haven, Christ		5 00	
Otis, St. Paul's				Easton, Christ		2 40	2 40
Pittsfield, St. Stephen's		9 19	125 87	East-Plymouth, St. Matthew's			
Plymouth, Christ				Essex, St. John's			
Quincy, Christ		10 00	10 00	Fairfield, St. Paul's			34 00
Roxbury, St. James'		100 00	80 00	Fair Haven, St. James'		31 00	29 50
Salem, Grace				Glastenbury, St. James'		1 00	3 25
"    St. Peter's		45 00	57 00	Greenwich, Christ		35 31	60 25
Sandwich, St. John's				Guilford, Christ		20 00	15 00
Somerville, Emmanuel		5 00		Hamden, Grace		51 09	50 24
Springfield, Christ		101 19	42 17	Hartford, Christ		263 34	243 52
Stockbridge, St. Paul's		25 00		"    St. John's		200 95	187 00
Swansea, Christ				"    Trinity		14 45	16 00
Taunton, St. Thomas'		35 00	110 00	"    St. Paul's		4 60	
Van Deusenville, Trinity				Harwinton, Christ			
Waltham, Christ			20 00	Hebron, St. Peter's		5 00	5 00
Wilkinsonville, St. John's		2 67	2 90	Hitchcockville, Union			
Wood's Hole, Messiah				Huntington, St. Paul's			
Worcester, All Saints'		27 30	50 00	Kent, St. Andrew's		3 50	4 30
Miscellaneous		151 70	311 46	Killingworth, Union			
78 Par.—30 contributing to D. M.				Litchfield, St. Michael's		47 00	85 00
34 " " " F. M.		2065 55	4057 60	Manchester, St. Mary's			
DIOCESE OF RHODE-ISLAND.				Marbledale, St. Andrew's		9 86	
Barrington, St. John's		8 00		Meriden, St. Andrew's			
Bristol, St. Michael's		38 00		Middle-Haddam, Christ		80 00	25 00
Burrillville, Calvary				Middletown, Holy Trinity		77 65	50
Crompton, St. Philip's		1 00		Milford, St. Peter's		11 00	1 00
East-Greenwich, St. Luke's		17 00		Milton, Trinity			
Greenville, St. Thomas'				Monroe, St. Peter's		9 75	
Johnston, St. Matthew's		2 00		Naugatuck, St. Michael's		5 00	
Lonsdale, Christ			34 50	New-Britain, St. Mark's		37 53	85 87
Mantox, St. Peter's				New-Canaan, St. Mark's		3 85	
Manville, Emmanuel				New-Hartford, St. John's			
Middletown, Holy Cross				New-Haven, Christ		11 47	7 41
Newport, All Saints'				"    St. John's		10 00	
"    Emmanuel		18 00	18 00	"    St. Luke's			
"    Trinity		25 00		"    St. Paul's		291 00	180 15
"    Zion		38 62	61 00	"    St. Paul's Chapel			
North-Providence, St. Paul's		32 85	26 31	"    St. Thomas'		85 00	35 00
Pawtucket, Trinity		10 50		"    Trinity		209 50	100 00
Portsmouth, St. Paul's				New-London, St. James'		206 00	96 60
Providence, Grace		450 00	100 00	New-Milford, St. John's		26 16	
"    Messiah		5 70	5 70	Newtown, Trinity		43 16	53 99
"    Redeemer		80 99		North-Branford, Zion			
"    St. Andrew's		72 40	30 38	North-Canaan, Christ			1 00
"    St. John's		811 80	1406 90	Northfield, Trinity			
"    St. Stephen's		200 00		Northford, St. Andrew's			
South-Portsmouth, St. Mary's		10 00	5 00	North-Guilford, St. John's		3 00	
Tower Hill, St. Paul's				North-Haven, St. John's		8 00	
Wakefield, Ascension				Norwalk, St. Paul's		89 50	33 00
Warren, St. Mark's		89 13	89 13	"    Trinity Chapel		10 50	
Westerly, Christ			242 90	Norwich, Christ		65 54	83 81
Wickford, St. Paul's		26 25	22 30	"    Trinity		46 50	
Woonsocket, St. James'			10 00	Old Saybrook, Grace		20 00	8 34
Miscellaneous		10 00	88 00	Oxford, St. Peter's		4 05	
81 Par.—19 contributing to D. M.				Plainville, Our Saviour			
13 " " " F. M.		1847 24	2090 12	Plymouth, St. Peter's		17 00	
DIOCESE OF CONNECTICUT.				Pomfret, Christ			
Ansonia, Christ		5 00	5 00	Poquetanock, St. James'			
Bantam Falls, St. Paul's				Portland, Trinity		25 00	20 00
Bethany, Christ		10 00		Quaker Farms, Christ			
Bethel, St. Thomas'		11 50		Reading, Christ			
Bethlehem, Christ		10 00		Ridgefield, St. Stephen's		12 00	
				Roxbury, Christ		5 00	5 00
				Salisbury, St. John's			2 00



NEW-YORK—continued.		Domestic.	Foreign.	NEW-YORK—continued.		Domestic	Foreign.
Manhasset, Christ.....		\$30 00	\$40 00	New-York, Trinity Chapel.....		\$422 73	\$370 00
Marlborough, Christ.....				"    Zion.....		10 00	2 00
Maspeth, St. Saviour's.....				Norfolk, Grace.....			
Mechanicsville, St. Luke's.....				Northampton, Redeemer.....			
Milton, All Saints'.....				North-Castle, St. Mary's.....			
Monticello, St. John's.....		5 00	5 00	"    St. Stephen's.....			
Morris, Zion.....		55 49	12 19	North-Salem, St. James'.....		6 20	
Morrisania, St. Ann's.....			27 50	Norway, Grace.....		3 00	3 00
"    Village, St. Paul's.....				Nyack, St. Luke's.....		2 50	5 00
Morristown, Christ.....		39 00		Oakhill, St. Paul's.....			
Mott Haven, St. Mary's.....				Ogdensburgh, St. John's.....			
Mount Vernon, Trinity.....		4 10		Otsego, Immanuel.....			
Myersville, Trinity.....		5 00		Oyster Bay, Christ.....			
New-Brighton, Christ.....		34 02	48 15	"    (South) Grace.....			
Newburgh, St. George's.....		70 00	20 00	Patchogue, St. Paul's.....			
"    St. John's Chapel.....				Patterson, Christ.....			
"    St. Paul's.....		9 48	6 31	Peekskill, St. Peter's.....		3 00	
New-Castle, St. Mark's.....		1 12	62	Pelham, Christ.....		25 00	50 00
New-Rochelle, Trinity.....			18 60	Philipsburg, St. Philip's.....		25 08	12 72
Newtown, St. James'.....			10 00	Piermont, Christ.....		2 50	2 50
New-Windsor, St. Thomas'.....				Pine Plains, Regeneration.....		1 35	1 25
New-York, Advent.....				Plattsburgh, Trinity.....		32 56	
"    All Angels'.....		3 00	1 60	Pleasant Valley, St. Paul's.....		2 00	3 00
"    All Saints'.....				Pleasantville, St. John's.....			
"    Annunciation.....		145 56		Potsdam, Trinity.....		10 00	
"    Anthon Memorial.....			187 36	Portchester, St. Peter's.....		25 50	13 00
"    Ascension.....		1865 91	2895 02	Port Jervis, Grace.....			
"    Atonement.....				Poughkeepsie, Christ.....		170 00	118 56
"    Bread of Life Chapel.....				"    Holy Comforter.....		15 00	14 00
"    Calvary.....		1006 15	550 00	"    St. Paul's.....		20 00	
"    Calvary Mission Chapel.....				Prattsville, Grace.....			
"    Christ.....		85 63		Ramapo, Christ.....			
"    Emmanuel.....				Ravenswood, St. Thomas'.....			25 00
"    Epiphany.....			37 00	Red Hook, St. Paul's.....			
"    Free Gospel.....				Rensselaerville, Trinity.....		7 25	5 00
"    Free St. George's.....				Rhinebeck, Messiah.....		18 92	42 39
"    Good Shepherd.....		3 00		Richfield, St. Luke's.....			
"    Grace.....		700 00	400 00	"    Springs, St. John's.....		7 51	
"    Holy Apostles.....				Richmond, St. Andrew's.....			
"    Holy Comforter.....				Rockaway, Trinity.....		30 58	15 29
"    Holy Communion.....		1575 00	575 00	Rondout, Holy Spirit.....		5 10	
"    Holy Innocents.....		46 50		Rossville, St. Luke's.....			
"    Holy Martyrs.....				Rouse's Point, Christ.....		6 59	6 66
"    Incarnation.....		425 85	728 04	Rye, Christ.....			
"    "    Mission.....		5 00	5 00	Sag Harbor, Christ.....		5 13	
"    Intercession.....			85 01	Salem, St. Paul's.....			
"    Madison St. Chapel.....				Sandy Hill, Zion.....		5 23	4 86
"    Mediator.....			35 71	Saratoga Springs, Bethesda.....		9 10	33 95
"    Messiah.....		1 02		Saugerties, (Ulster,) Trinity.....		93 56	96 00
"    Nativity.....				Scarsdale, St. James'.....		6 54	
"    Our Saviour.....				Schaghticoke, Trinity.....			
"    Redeemer.....			5 24	Schenectady, St. George's.....			
"    Redemption.....			90 00	Schoharie, St. Andrew's.....			
"    Resurrection.....				Schuylerville, St. Stephen's.....			
"    St. Albans'.....		10 00	9 50	Setauket, Caroline.....		1 07	
"    St. Andrew's.....				Sharon Springs, Trinity Chapel.....			
"    St. Ann's.....		10 00	25 00	Sing Sing, St. Paul's.....		62 55	13 06
"    St. Bartholomew's.....		1210 00	659 11	Smithtown, St. James'.....		6 55	3 12
"    St. Clement's.....		44 20		Somers, St. Luke's.....		10 00	4 55
"    St. Esprit.....				South-Middletown, Grace.....			
"    St. George's.....			2000 00	South-Westerlo, Emmanuel.....			
"    St. George's Eng. Miss.....				Stillwater, St. John's.....			
"    St. George's Ger. Miss.....				Stockport, St. John's.....		12 00	
"    St. George the Martyr.....				Stone Ridge, St. Peter's.....			
"    St. James'.....		10 00		Tarrytown, Christ.....		34 16	126 31
"    St. John the Baptist.....		42 00	12 00	"    St. Mark's Chapel.....			10 00
"    St. John's Chapel.....		244 33	118 49	Ticonderoga, The Cross.....			
"    St. John Evangelist.....				Troy, Christ.....			
"    St. Luke's.....		150 62	83 32	"    Holy Cross.....		85 00	
"    St. Mark's.....		60 00	2102 10	"    St. John's.....			120 00
"    St. Mary's.....		37 92	25 33	"    St. Paul's.....		160 35	200 00
"    St. Michael's.....		30 33	18 52	Tuckahoe, St. John's.....			
"    St. Paul's Chapel.....		264 19	71 08	Unadilla, St. Matthew's.....			
"    St. Paul's, Twelfth Ward.....				Waddington, St. Paul's.....			1 16
"    St. Peter's.....			25 00	Walden, St. Andrew's.....		6 00	
"    St. Phillip's.....				Walton, Christ.....		5 00	
"    St. Stephen's.....		39 85		Wappinger's Falls, Zion.....			
"    St. Thomas'.....		186 40		Waterford, Grace.....		5 00	
"    St. Thomas' Free Chapel.....		4 50		West-Burlington, Christ.....			
"    St. Timothy's.....				West-Charlton, St. Mary's.....			
"    Transfiguration.....		326 00	75 00	Westchester, St. Peter's.....		53 00	51 70
"    Trinity.....		136 21	310 97	West-Farms, Grace.....			

NEW-YORK—continued.		Domestic.	Foreign.	WESTERN NEW-YORK—continued.		Domestic.	Foreign.
Westford, St. Timothy's.....				Fayetteville, Trinity.....			\$8 50
West-Troy, Trinity.....	\$47	85	\$15 00	Five Corners.....			
Whitehall, St. Paul's.....				Forestville, St. Peter's.....			
White Plains, Grace.....	11	27	26 00	Forestport, Christ.....			
Whitestone, Grace.....			53 75	Fredonia, Trinity.....			
Williamsburgh, Calvary.....				Fulton, Zion.....	\$8 09	6 02	
"    Grace.....				Geneseo, St. Michael's.....		7 00	
"    St. John's.....				Geneva, St. John's Chapel.....			
"    St. Mark's.....	76	58		"    St. Peter's Chapel.....	24 60	7 00	
"    St. Paul's.....				"    Trinity.....	282 89	91 47	
Willmot, St. John's.....				Greene, Zion.....	15 07		
Windham Centre, Trinity.....				Guilford, Christ.....			50
Yonkers, Mission Church.....				Hamilton, St. Thomas.....	6 00	2 43	
"    St. John's.....			75 00	Hammondport, St. James.....	5 00	3 00	
"    St. Paul's.....			56 60	Harpersville, St. Luke's.....	5 53	5 43	
"    South, Mediator.....	13	59		Havana, St. Paul's.....	5 75	2 00	
Miscellaneous.....	771	50	3794 50	Holland Patent, St. Paul's.....	5 00	3 00	
305 Par.—140 contributing to D. M.				Homer, Calvary.....	1 00		
114 "    "    F. M.	13514	88	19664 82	Honeoye Falls, St. John's.....			
DIOCESE OF WESTERN NEW-YORK.				Hornellsville, Christ.....	1 91		
Adams, Emmanuel.....				Horse Heads, St. Matthias.....			
Addison, Redcemer.....	1	53	2 60	Howard, Trinity.....			
Afton, St. Ann's.....				Hunt's Hollow, St. Mark's.....			
Albion, Christ.....	8	32		Ithaca, St. John's.....	14 50	194 44	
Angelica, St. Paul's.....	4	68		Jamestown, St. Luke's.....	2 00	2 00	
Auburn, St. Peter's.....	19	54	49 08	Jamesville, St. Mark's.....			
Aurora, St. Paul's.....	6	00	9 28	Jordan, Christ.....	6 18	3 06	
Auroraville, St. Paul's.....				Le Roy, St. Mark's.....	50 00	20 00	
Avon, Zion.....	11	00	9 00	Lewiston, St. Paul's.....			
Bainbridge, St. Peter's.....				Lockport, Christ.....	10 00		
Baldwinsville, Grace.....	8	00	8 00	"    Grace.....			12 88
Batavia, St. James.....	53	80	15 80	Lowville, Trinity.....			
Bath, St. Thomas.....	15	70	12 62	Lyons, Grace.....	11 00	15 00	
Belvidere, Christ.....				Manlius, Christ.....	6 00	5 55	
Binghamton, Christ.....	17	00	13 50	Marcellus, St. John's.....			
Belmont, St. Philip's.....				Mayville, St. Paul's.....			
Big Flats, St. John's.....	1	13	1 17	McLean, Zion.....	1 00	1 00	
Boonville, Trinity.....				Medina, St. John's.....			5 00
Bradford, St. Andrew's.....	5	00	3 00	Mills Mills.....			
Branchport, St. Luke's.....	12	45		Montezuma, St. Paul's.....			
Bridgewater, Christ.....				Moravia, St. Matthew's.....			
Brockport, St. Luke's.....	18	71	24 82	Mount Morris, St. John's.....	7 35	27 32	
Brownville, St. Paul's.....	4	85		Mount Upton, Grace.....			3 63
Buffalo, Ascension.....	4	80	5 00	Mumford, St. George's.....			
"    Grace.....	2	50	5 00	Newark, St. Mark's.....			
"    St. James.....				New-Berlin, St. Andrew's.....	19 50	19 50	
"    St. John's.....	21	25	47 00	New-Hartford, St. Stephen's.....	6 00	4 50	
"    St. Luke's.....			2 89	Niagara City, Epiphany.....			
"    St. Paul's.....	121	93	87 00	Niagara Falls, St. Peter's.....	17 59	12 76	
"    St. Philip's.....			5 31	Norwich, Emmanuel.....	10 00	6 55	
"    Trinity.....	43	40	102 00	Northville, Calvary.....			
Camden, Trinity.....				Nunda, Grace.....			
Canasarga, Trinity.....				Oakfield, St. Michael's.....	1 00		
Canandaigua, St. John's.....	16	17	26 94	Olean, St. Stephen's.....	5 00		
Canastota.....				Oneida, St. John's.....	2 50		
Candor, St. Mark's.....				Oriskany Falls, St. Peter's.....			4 00
Cape Vincent, St. John's.....	1	24		Oswego, Christ.....			23 00
Catherine, St. John's.....	5	80	5 05	"    Evangelists.....			20 00
Carthage, Grace.....				Owego, St. Paul's.....	10 15	14 05	
Cazenovia, St. Peter's.....	5	75	5 50	Oxford, St. Paul's.....	45 84	71 00	
Centrefield, Trinity.....				Palmyra, Zion.....	17 45	61 94	
Champion.....				Paris Hill, St. Paul's.....	5 00		
Charlotte, All Saints.....				Penfield, Trinity.....			
Chittenango, St. Paul's.....			2 00	Penn Yan, St. Mark's.....	7 50	3 70	
Clayville, St. John's.....	2	00		Perryville, St. Stephen's.....			
Clifton Springs.....	5	00		Phelps, St. John's.....			
Clinton, St. James.....			2 51	Phillipsville, St. Philip's.....			
Clyde, St. John's.....			2 55	Pierrepont Manor, Zion.....	11 84	13 13	
Constantia, Trinity.....			3 00	Pittsford, Christ.....	9 50	20 17	
Constableville, St. Paul's.....	2	95		Port Byron, St. Paul's.....			
Corning, Christ.....				Pulaski, St. James.....			
Cortlandville, Grace.....	2	40		Pultneyville, Mission.....			
Cuba, Christ.....	2	25	5 39	Randolph, Grace.....			
Danby, Christ.....				Redwood, St. Peter's.....	1 00		
Dansville, St. Peter's.....	3	00		Richmond, St. Paul's.....			
Dexter, All Saints.....				Rochester, Christ.....	14 58	19 50	
Dundee, Grace.....				"    Grace.....	38 63	47 27	
Dunkirk, St. John's.....				"    St. Luke's.....	46 00	241 09	
East-Bloomfield, Zion.....				"    Trinity.....	47 00	47 00	
Elliottsville, St. John's.....				Rome, Zion.....	16 00	12 73	
Elmira, Trinity.....	10	00	8 60	Royalton, St. Luke's.....			
				Sackett's Harbor, Christ.....			

WESTERN NEW-YORK—continued.		Domestic.	Foreign.	NEW-JERSEY—continued.		Domestic.	Foreign.		
Seneca Falls, Trinity.....		\$5 00	\$10 00	Jersey City, Trinity.....					
Sherburne, Christ.....		8 24	8 25	Johnsburg, Christ.....					
Skaneateles, St. James'.....		8 00	8 00	Knowlton, St. James'.....					
Sodus, St. John's.....			4 55	Lambertville, St. Andrew's.....					
Sodus Point, Christ.....				Long Branch, St. James'.....					
Speedsville, St. John's.....				Madison, Grace.....					
Stafford, St. Paul's.....		6 00		Medford, St. Peter's.....					
Suspension Bridge, De Veaux College.....		5 00		Middletown, Christ.....					
Syracuse, St. James'.....		6 00		Middletown Point, Trinity.....					
"    St. Paul's.....		39 82	33 03	Millburn, St. Stephen's.....					
"    Trinity.....				Moorstown, Trinity.....					
Theresa, St. James'.....		1 25		Moravia, Zion.....					
Truxton, St. Mary's.....				Morristown, Redeemer.....		\$10 00			
Utica, Calvary.....		25 00	20 00	"    St. Peter's.....					
"    Grace.....		43 18	35 76	Mount Clair, St. Luke's.....		\$64 00	1 00		
"    St. George's.....		10 10	5 05	Mount Holly, St. Andrew's.....					
"    St. Paul's.....				"    Trinity.....					
"    Trinity.....		10 55	12 40	Mullica Hill, St. Stephen's.....					
Warsaw, Trinity.....		1 44		Millville, St. Peter's.....					
Waterloo, St. Paul's.....		12 09	12 93	Newark, Christ.....					
Watertown, Trinity.....		15 50	15 45	"    Grace.....		35 25	13 33		
Waterville, Grace.....				"    House of Prayer.....		10 00	4 00		
Watkins, St. James'.....				"    St. Barnabas.....					
Waverly, Grace.....		2 00		"    St. Mark's.....					
Wethersfield Springs, St. Clement's.....		4 26		"    St. Matthew's.....					
Wellsville, St. John's.....				"    St. Paul's.....					
Westfield, St. Peter's.....				"    St. Peter's.....					
West-Granby, St. Luke's.....				"    St. Philip's.....		2 00	2 00		
Westmoreland, Gethsemane.....		1 35	2 30	"    Trinity.....			102 95		
Whitestown, St. John's.....		1 03	3 55	New-Brunswick, Christ.....		65 33	14 25		
Williamson, St. John's Chapel.....				"    St. John's.....			8 00		
Windsor, Zion.....				Newtown, Christ.....		5 39			
Youngstown.....				Orange, Grace.....					
Miscellaneous.....		21 25	105 00	"    St. Mark's.....		60 00			
175 Par.—90 contributing to D. M.				Passaic, St. John's.....			33 00		
80    "    "    "    F. M.		1459 29	1753 63	Paterson, St. John's.....					
DIOCESE OF NEW-JERSEY.				"    St. Paul's.....				14 00	14 00
Alexandria, St. Thomas'.....				Pemberton, Grace.....					
Allentown, Christ.....			37 00	Penn's Neck, St. George's.....					
Belleville, Christ.....				Perth Amboy, St. Peter's.....			75 00		
Belvidere, Zion.....				Phillipsburg, St. Luke's.....					
Bergen, Christ.....				Piscatawa, St. James'.....					
"    St. Paul's.....		20 00		Plainfield, Grace.....					
Bergen Point, Trinity.....			90 00	Port Colden, St. Matthew's.....					
Beverly, St. Stephen's.....				Princeton, Trinity.....		6 00	6 00		
Bloomfield, Christ.....		2 45	3 51	Rahway, St. Paul's.....		26 15	6 00		
Boonton, St. John's.....		2 25		Rancocas, St. Peter's.....			6 00		
Bordentown, Christ.....		39 83	6 90	Red Bank, Trinity.....					
Burlington, Holy Child Jesus.....				Riverton, Christ.....		28 00	15 00		
"    Holy Innocents.....				Salem, St. John's.....					
"    St. Barnabas.....				Shrewsbury, Christ.....					
"    St. Mary's.....		28 00	19 00	Somersville, St. John's.....					
Camden, St. John's.....		8 00		South-Amboy, St. Stephen's.....		191 80			
"    St. Paul's.....		155 50	30 75	"    Christ.....			70 00		
Chew's Landing, St. John's.....				South-Orange, Holy Communion.....					
Clarksboro', St. Peter's.....			21 50	Spotswood, St. Peter's.....					
Clinton.....				Summit, Calvary.....					
Colestown, St. Mary's.....				Swedesboro', Trinity.....					
Crosswicks, Grace.....			7 00	Trenton, St. Michael's.....			120 00		
Dover, St. John's.....				"    St. Paul's.....					
Edgewater, Mediator.....				"    Trinity.....		5 74			
Elizabeth, Christ.....		35 00	45 00	Vernon, St. Thomas'.....					
"    St. John's.....		6 90	280 79	West-Bloomfield, St. Luke's.....					
"    Trinity.....				West-Hoboken, St. John's.....					
Elizabethport, Grace.....		3 00		Woodbridge, Trinity.....		9 40			
Fairview, Trinity.....				Woodbury, Christ.....					
Flemington, Calvary.....				Miscellaneous.....			174 34		
Florence, St. Stephen's.....				108 Par.—27 contributing to D. M.					
Fort Lee, Good Shepherd.....				28    "    "    "    F. M.		916 41	1296 87		
Freehold, St. Peter's.....				DIOCESE OF PENNSYLVANIA.					
Glassboro', St. Thomas'.....				Alleghany City, Christ.....		8 00			
Gloucester, Ascension.....				Allentown, Grace.....					
Hackettstown, St. James'.....				Ashland, Memorial.....		3 00	3 00		
Haddonfield, Grace.....				Athens, Trinity.....			7 00		
Hightstown, Trinity.....				Altoona, St. Luke's.....					
Hoboken, St. Paul's.....			80 00	Bart Township, Grace.....					
"    Trinity.....				Bellefonte, St. John's.....					
Hope, St. Luke's.....				Birdsboro', St. Michael's.....		7 75			
Hudson, Holy Trinity.....				Birmingham, St. Mark's.....		5 00			
Jersey City, Grace.....		82 42		Blairsville, St. Peter's.....					
"    St. Matthew's.....		4 00	6 50	Bloomsburg, St. Paul's.....		10 50	23 00		

PENNSYLVANIA—continued.		Domestic.	Foreign.	PENNSYLVANIA—continued.		Domestic.	Foreign.
Branchtown, House of Prayer		\$4 25		Maylandville, Trinity			
Bristol, St. James'				Mauch Chunk, St. Mark's		\$4 50	\$2 75
Brownsville, Christ		38 00	\$63 00	Meadville, Christ		26 00	10 00
Bustleton, St. Luke's		13 00		Media, Christ			
Butler, St. Peter's				Minallen, Grace			
Carbondale, Trinity		50 00	50 00	Milton, Christ			
Carlisle, St. John's		34 00	29 71	Minersville, St. Paul's		13 39	47 50
Centerville, Trinity				Monte Alto Chapel			
Chartier's Creek, St. Luke's				Montrose, St. Paul's		27 50	22 00
Cheltenham, St. Paul's			1150 00	Morgantown, St. Thomas'			2 50
Chestnut Hill, St. Paul's		112 73	40 00	Mount Airy, Grace			
Chester, St. Paul's				Mount Braddock, St. Paul's			
Churchtown, Bangor Ch.			100 00	Mount Hope, Hope Chapel		75	1 04
Clearfield, St. Andrew's				Mount Washington, Grace			
Colebrook Furnace		1 15		Moyamensing, All Saints'			
Columbia, St. Paul's				Muncy, St. James'		25 00	32 00
Concord, St. John's				New-Brighton, Christ		25 00	
Conneautville, Trinity				New-Castle, Trinity			
Connellsville, Trinity				New-Lebanon, Christ			3 96
Conchohoken, Calvary			3 38	New-Milford, St. Mark's		5 00	
Coudersport, Christ				New-London, St. John's			1 75
Cressona, Grace				Newtown, St. Luke's			
Danville, Christ		14 50		Norristown, St. John's			20 00
Darby, Incarnation				North-Penn, St. James'			
Derry, St. James'				Northumberland, St. Mark's			
Douglasville, St. Gabriel's		30 79		Oak Grove, Christ		12 00	
Downingtown, St. James'		6 00		Ohio Township, St. Paul's			
Doylestown, St. Paul's			1 00	Oxford, Trinity		30 00	11 12
Dunbar, St. Paul's				Paradise, All Saints'			
Dundaff, St. James'				Pequea, St. John's			100 00
East-Liberty, Calvary		8 00	10 00	Perkiomen, St. James'			
Easton, Trinity				Petersburgh, Christ Chapel			
Eckley, St. James'		10 00		Philadelphia, Advent			69 47
Erie, St. Paul's		16 00	28 30	" All Saints			
Etna, St. Matthew's				" Ascension			
Evansburgh, St. James'			5 00	" Atonement			
Frankford, St. Mark's				" Calvary		26 25	126 00
Franklin, St. John's			26 28	" Christ		165 00	145 77
Freeport, Trinity				" Covenant			121 83
Gap Mine, Grace				" Cranmer Chapel			
Georgetown, Georgetown Ch.				" Crucifixion			
Germantown, Calvary				" Emmanuel		30 00	110 00
" Christ		25 00	400 00	" Epiphany			775 00
" Holy Cross				" Gloria Dei		45 00	20 00
" St. John's				" Grace		9 00	
" St. Luke's		386 80	175 07	" Holy Apostles			
" St. Michael's				" Holy Trinity		25 00	1255 75
Great Bend, Grace		3 00		" Incarnation			
Great Valley, St. Peter's		5 00	15 00	" Intercessor		5 00	
Greensburg, Christ				" Mediator			51 13
Harrisburgh, St. Paul's				" Nativity			200 00
" St. Stephen's			184 94	" Our Saviour		50 10	
Hazleton, St. Peter's				" Redeemer			
Holmesburgh, Emmanuel		25 00	10 00	" Redemption			
Honesdale, Grace		10 00	40 00	" St. Andrew's		87 00	200 00
Honey Brook, St. Mark's				" St. Barnabas'			
Hulmeville, Grace				" St. Bartholomew's			
Huntingdon, Christ				" St. Clement's			
" St. John's				" St. Chrysostom			
Indiana, Christ				" Evangelists'			1 00
Jerseytown, Christ				" St. James'		77 00	77 50
Jenkintown, Our Saviour		24 18	13 46	" St. John's			
Johnstown, Christ				" St. John the Evangelist			
Kingsessing, St. James'		10 00		" St. John's Free			
Kittanning, St. Paul's		15 50		" St. Jude's			40 00
Lancaster, St. James'		90 00	65 00	" St. Luke's		650 00	1105 00
" St. John's Free		10 15	20 00	" St. Mark's		218 00	
Latrobe, Christ				" St. Matthew's			29 00
Lawrenceville, St. John's		5 00		" St. Matthias'			
Laceyville, St. Paul's				" St. Paul's			
Leacock, Christ				" St. Peter's		1184 30	735 70
Lebanon, St. Luke's		6 85		" St. Philip's			50 00
Lewistown, St. Mark's		6 36	5 00	" St. Stephen's			
Lock Haven, St. Paul's			12 00	" St. Thomas'			
Lock's Mills, Trinity				" Trinity			
Lower Merion, All Saints'		71 46		" Trinity Chapel			
Lower Dublin, Redeemer			37 50	" Zion			
Lykinstown, Christ				" (West) The Saviour		25 00	107 17
Manayunk, St. David's			60 00	" St. Andrew's			
Manchester, St. Philip's				" St. Mary's			
Marcus Hook, St. Martin's		23 15	10 00	Philipsburgh, Trinity			
Marietta, St. John's				Phoenixtown, St. Peter's			

PENNSYLVANIA—continued.		Domestic.	Foreign.	DELAWARE—continued.		Domestic.	Foreign.
Pickering's Bridge, St. John's.....				Smyrna, St. Peter's.....		\$13 00	
Pike, St. Matthew's.....	\$3 00			Stanton, St. James'.....		10 00	
Pittsburgh, Epiphany.....				Wilmington, St. Andrew's.....	\$25 00	135 00	
“ St. Andrew's.....	50 00	\$247 50		“ Trinity.....	30 00	8 00	
“ St. James'.....		86 96		Miscellaneous.....	5 00	55 00	
“ St. Paul's.....				26 Par.—12 contributing to D. M.			
“ St. Peter's.....	88 87	32 70		12 “ “ F. M.	244 84	538 83	
“ Trinity.....	243 84	150 16					
Pittston, St. James'.....		1 70					
Plymouth, St. Peter's.....				DIOCESE OF MARYLAND.			
Port Richmond, Messiah.....				<i>Allegheny County.</i>			
Pottstown, Christ.....	83 24	46 42		Cumberland, Emmanuel.....	22 17	53 30	
Pottsville, Trinity.....	25 08	20 57		Eckhart's Mines, St. Paul's Chap.....			
Radnor, St. David's.....	14 75			Flint Stone, Providence Chap.....			
Reading, Christ.....	57 00	75 00		Frostburgh, St. John's.....			
“ St. Barnabas'.....				Lanaconing, St. Peter's.....			
Rising Sun, Resurrection.....				Mount Savage, St. George's.....		13 00	
Rockdale, Calvary.....							
Rochester, Trinity.....				<i>Anne Arundel County.</i>			
Roxborough, St. Alban's.....				All Hallow's Par., All Hallow's Chap.			
“ St. Timothy's.....				Annapolis St. Mary's.....	100 00	48 70	
Salem, St. John's.....				“ St. Anne's.....			
Schuykill Haven, St. James'.....				Curtis Creek, Marley Chapel.....			
Scranton, St. Luke's.....				Friendship, St. Mark's.....			
Shannonville, Union.....				Herring Creek, St. James'.....			
Springville, St. Andrew's.....				Owingsville, Christ.....		24 53	
St. Clair, Holy Apostles.....		2 00		Pawtuxet Ford, Ellicott Chapel.....			
Sterling, Zion.....				Seyern Par., St. Stephen's.....			
Summit Hill, St. Philip's.....				Westminster, St. Margaret's.....			
Sunbury, St. Matthew's.....	7 71						
South-Penn, Zion.....				<i>Baltimore City.</i>			
Tamaqua, Calvary.....				Baltimore, Ascension.....		50 00	
Tioga, St. Andrew's.....				“ Christ.....			
Todmorden, Trinity.....				“ Cranmer Chapel.....		875 00	
Towanda, Christ.....		65 00		“ Emmanuel.....			
Troy, St. Paul's.....				“ Chapel.....	436 85	200 00	
Tuscarora, Zion.....				“ Grace.....			
Upper Merion, Christ.....				“ Holy Innocents.....			
Uniontown, St. Peter's.....	12 00	5 00		“ Memorial.....	10 35	15 85	
Warwick, St. Mary's.....		5 50		“ Mount Calvary.....			
Waterford, St. Peter's.....				“ Zion.....			
Washington, Trinity.....				“ St. Andrew's.....			
Wayne, St. Michael's.....				“ St. Barnabas'.....	18 68	18 68	
Wellsboro', St. Paul's.....				“ St. James'.....			
West-Chester, Holy Trinity.....		75 00		“ St. John the Baptist's.....			
West-Marlboro', St. James'.....				“ St. Luke's.....	64 00		
West-Vincent, St. Andrew's.....				“ St. Mark's.....			
West-Whiteland, St. Paul's.....	15 00	25 00		“ St. Matthew's Chapel.....			
White-Haven, St. Paul's.....				“ St. Paul's.....	85 00	72 32	
Whitemarsh, St. Thomas'.....	11 00			“ St. Peter's.....	115 00	219 19	
Wilkesbarre, St. Stephen's.....	20 00	177 00		“ St. Stephen's.....			
Williamsport, Christ.....	18 63	18 63		“ Trinity.....			
Yardleyville, St. Andrew's.....				“ Church Home Chapel.....			
York, St. John's.....		20 10					
Miscellaneous.....	241 00	1828 50		<i>Baltimore County.</i>			
225 Par.—72 contributing to D. M.				Catonsville, St. Timothy's.....			
67 “ “ F. M.	4696 53	10965 72		Cockeysville, Sherwood Ch.....	11 30	10 25	
				Govanstown, Redeemer.....			
DIOCESE OF DELAWARE.				Hampden, St. Mary's.....			
Appoquinimink, St. Ann's.....	5 32			Hannah More Acad., St. Michael's.....			
Baltimore Mills, Grace.....		1 09		Homestead, St. Thomas'.....			
Brandywine Hundred, Grace.....				Huntington, St. John's.....		22 00	
Brandywine Village, St. Paul's.....				Long Green, Trinity.....			
Broad Brook, Christ.....	1 32			St. James' Par., St. James'.....			
Christiana Hundred, Christ.....		201 33		St. Thomas' Par., Holy Communion.....			
Claymont, Ascension.....	64 50	12 50		St. Thomas' Par., St. Thomas'.....		5 00	
Delaware City, Christ.....				Towsontown, Trinity.....	25 45	39 50	
Dover, Christ.....				Western Run Par., St. John's.....			
Georgetown, St. Paul's.....				<i>Baltimore and Harford Cos.</i>			
Indian River, St. George's.....		9 00		St. John's Parish, St. John's.....			
Laurel, St. Phillip's.....	1 00						
Lewes, St. Peter's.....	19 00	20 00		<i>Calvert County.</i>			
Little Creek Hund., St. Mark's.....		37		All Saints' Par., All Saints'.....			
Little Hill, St. John's.....	1 00			Christ Church Par., Christ.....			
Long Neck, Holy Comforter.....				Prince Frederick's, St. Paul's.....		15 00	
Millford, Christ.....				St. Leonard's, — Chapel.....			
Millsboro', St. Mark's.....		2 50					
Newark, St. Thomas'.....	10 00	35 48		<i>Caroline County.</i>			
New-Castle, Emmanuel.....	80 53	35 48		Hillsboro, St. John's.....			
Newport, St. James'.....				Whitechapel, St. Mary's.....			
Seaford, St. Luke's.....	1 80						



MARYLAND—continued.		Domestic.	Foreign.	MARYLAND—continued.		Domestic.	Foreign.
<i>Carroll County.</i>				<i>St. Peter's Par., St. Peter's.</i>			
Eldersburgh, Trinity				"	Poolesville, St. Peter's.		
Sykesville, St. Barnabas				<i>Prince George's County.</i>			
Uniontown, St. Mark's				Beltsville, St. John's			
Westminster, Ascension			\$7 00	"	St. Mark's		
<i>Cecil County.</i>				Bladensburg, St. Luke's			\$6 00
Augustine Par., St. Augustine				"	St. Matthew's		
Cecilton, St. Stephen's				Holy Trinity Par., Holy Trinity			
Elkton, Trinity				Queen Anne's Par., St. Barnabas'			
North-Elk Par., St. Mary's		\$5 00		St. John's Par., Broad Cr. St. John's			
"	"		6 00	"	St. Barnabas' Chap.		
"	"			St. Paul's Par., St. Paul's			
<i>Charles County.</i>				"	Woodville, St. Mary's		
Durham Par., Durlam		47 34		St. Thomas' Par., St. Thomas'			
"	St. James'			Upper Marlboro', Trinity			\$16 40
Newport, Trinity				<i>Pr. Geo. and Anne Arundel Co.</i>			
"	Chapel			Laurel, St. Philip's			
Port Tobacco Par., Christ				<i>Prince Geo. and Charles Co.</i>			
"	St. James' Chap.			Piscataway, Christ			
"	St. Paul's Chap.			"	St. John's Chapel		
William and Mary Par., Christ				<i>Queen Anne County.</i>			
<i>District of Columbia.</i>				Christ Ch. Par., Kent Island, Christ			
Georgetown, Christ		75 00	75 00	"	St. Mark's		
"	St. John's			St. Luke's Par., Ch. Hill, St. Luke's			
Rock Creek Par., St. Paul's				St. Paul's Par., Centreville, St. Paul's			23 61
St. Alban's Par., St. Alban's				<i>Queen Anne and Talbot Co.</i>			
St. Andrew's Par.,				Wye Par., Queenstown, St. Luke's			
Washington, Ascension				"	Wye, St. Luke's		
"	Christ		60 00	<i>St. Mary's County.</i>			
"	Epiphany			All Faith Par., Charlotte Hall			
"	Grace			King & Queen Par., Chaptico, Christ			
"	St. John's		52 50	"	Tamaquokink, All Saints'		
"	Trinity		220 00	St. Andrew's Par., St. Andrew's			
<i>Dorchester County.</i>				"	St. James'		
Dorchester Par., Trinity				St. Mary's Par., Trinity			
"	Taylor's Island Chapel			"	St. Mary's Chapel		
East New-Market Par., St. Stephen's				Wm. and Mary, Poplar Hill, St. Geo.			
East New-Market Par., St. Stephen's				<i>Somerset County.</i>			
Gt. Choptank Par., Cambri, Christ		20 00		Coventry, Annanessex, St. Paul's			
"	Castle Haven Neck, St. John's			"	Kingston, St. Mark's		
Vienna Parish, St. Paul's				"	Relhoboth, St. Mary's		
<i>Frederick County.</i>				Somerset Par., Monie, All Saints'			
Frederick, All Saints'		10 00		"	Princess Anne, St. Andrew's		
Catoctin Par., Harriott Chap.				Spring Hill, Salisbury, St. Paul's			
Petersville, St. Mark's				"	St. Peter's		
Pleasant Valley, St. Luke's				"	Quantico, St. Philip's		
St. Paul's Par., St. Paul's				Stepney Par., Green Hill, Stepney			
Urbaua, Zion				"	Tyaskin, St. Mary's		2 00
<i>Harford County.</i>				Wicomico Par., Grace			
Deer Creek Par., St. James'		10 00		<i>Somerset and Worcester County.</i>			
Emmorton, St. Mary's		30 00	40 00	Pocomoke, Div'd'g Cr., St. Stephen's			
Havre de Grace, St. John's		5 00		"	Newtown, St. Mary's		
Rock Spring, Christ				<i>Talbot County.</i>			
Spesutia, St. George's				St. Michael's Par., St. Michael's		10 00	
<i>Howard County.</i>				"	Miles Riv. Ferry, St. John's		
Ellicott's Mills, St. Peter's				"	Royal Oak, St. Paul's		
Elkridge Landing, Grace				St. Peter's Par., Easton, Christ			8 00
Mount Calvary Church		6 25		"	Oxford, Trinity		
Patapsco Institute Chapel				Whitemarsh Par., St. Peter's		25 00	
St. John's Church				<i>Washington County.</i>			
<i>Howard and Anne Arundel Co.</i>				Clear Spring, St. Andrew's		9 46	
Elkridge, Christ				"	College of St. James' Chapel		20 00
"	Trinity Chapel			Hagerstown, St. John's		68 00	11 07
<i>Kent County.</i>				Hancock, St. Thomas'			
Chester Par., Chestertown, St. Paul's		54 00	54 00	Lappon's Cross Roads, St. Mark's		17 00	7 00
"	St. Peter's Ch.			Sharpsburg, St. Paul's			
North-Kent Par., St. Clement's				<i>Worcester County.</i>			
St. Paul's Par., St. Paul's				All Hallow's Par., Snow Hill, All Hal.			
So. Sassafras Par., Shrewsbury Ch.				"	Traptown, St. John's		
<i>Montgomery County.</i>				"	Sandy Hill, Holy Cross		
Pr. George's Par., Rockville, Christ		5 00					
St. Bartholomew's Par., St. Barthol.			12 00				
"	Mechanicsville, St. John's						



INDIANA—Continued.		Domestic.	Foreign.	ILLINOIS—Continued.		Domestic.	Foreign.
Cannelton, St. Luke's		\$15 00		Grand Detour, St. Peter's		\$20 25	\$25 00
Connorsville, Trinity		12 20		Jacksonville, Trinity			
Crawfordsville, St. John's		3 00		Joliet, Christ			1 00
Delphi, St. Mary's		10 00	\$10 50	Kankakee, Kankakee City Church		2 00	
Evansville, St. Paul's		10 00		Kewanee, St. Paul's			
Fort Wayne, Trinity		6 00		Kickapoo, St. Luke's			
Goshen, St. James'		5 50		Knoxville, St. John's			
Green Castle, Holy Trinity		96 80	87 35	Lacon, St. John's			
Hillsboro', St. John's		8 00		La Salle, St. Mark's			
Indianapolis, Christ				Lee Centre, St. Paul's		2 05	
Jeffersonville, St. Paul's				Limestone, Christ			
Lafayette, St. John's		2 00		Lockport, St. John's			
La Porte, St. Paul's		16 00		Lewistown, St. James'			1 00
Lawrenceburg, Trinity				Manhattan, St. Paul's			
Ligonier		17 50	10 00	Marengo, Advent			
Lima, St. Mark's		4 00		Mattoon, Trinity			
Logansport, Trinity		7 50		Mendon, Zion			
Madison, Christ		1 70		Metamora, Christ			
Michigan City, Trinity				Moline, Grace			
Misbawaka, St. Paul's		8 00		Morris, St. Thomas'			
New-Albany, St. Paul's		6 25		Mount Sterling, Trinity			
New-Harmony, St. Stephen's		7 25		Naperville, St. John's			
Peru, St. James'		4 00		Onarga, Trinity 1.			
Pittsburgh, St. Peter's				Oswego, St. John's			
Plymouth, St. Thomas'		2 00		Ottawa, Christ		18 00	17 00
Richmond, St. Paul's		15 36	7 00	Pekin, St. Paul's			
Shelbyville, Grace		10 00		Peoria, St. Paul's			
Sullivan, Grace				Peru, St. Paul's			
Terre Haute, St. Stephen's		8 00	7 00	Pittsfield, St. Stephen's			
Valparaiso, Holy Comforter				Polo, Trinity			
Vanderburgh County, Trinity		6 25		Preemption, Grace		2 50	
Vincennes, St. James'		7 25		Princeton, Redeemer			
Worthington, St. Matthew's		4 00		Providence, Zion			
Warsaw, St. Andrew's				Quincy, St. John's			
Miscellaneous		2 00		Robin's Nest, Christ		20 00	
34 Par.—22 Contributing to D. M.				Rockford, Emmanuel			7 00
5 " " " F. M.		270 56	121 85	Rock Island, Trinity			
DIOCESE OF ILLINOIS.				Rushville, Christ			
Albion, St. John's				Salem, St. Thomas'			
Algonquin, St. John's				Springfield, St. Paul's		27 35	
Alton, St. Paul's				St. Charles, St. Paul's			
Amboy, St. Thomas'				Sycamore, St. Peter's			
Arcadia, Messiah				Tiskilwa, St. Jude's			
Arcola, Christ		7 40		Tremont, Christ			
Aurora, Trinity				Tuscola, St. Mary's			
Batavia, Calvary				Utica, St. George's			
Beardstown, St. Andrew's				Vandalia, Grace			
Belvidere, Trinity				Warren, St. Paul's			
Bement, Atonement		9 00		Warsaw, St. James'			5 00
Bloomington, St. Matthew's				Waukegan, Christ			
Brimfield, Zion				Waverly, Christ		10 00	10 00
Cairo, Church		1 00		Wilmington, Redeemer		5 00	
Cambridge, St. Matthew's		10 00		Woodstock, St. John's			
Carlinville, St. Paul's		4 25		Wyoming, St. Luke's			
Centralia, St. John's				Miscellaneous		15 00	23 00
Chester, St. Mark's				96 Par.—20 contributing to D. M.			
Chesterfield, St. Peter's				13 " " " F. M.		464 96	612 70
Chicago, The Bishop's Church		26 00	26 00	DIOCESE OF MICHIGAN.			
" Ascension				Adrian, Christ		6 00	
" Atonement				Allegan, Good Shepherd		14 75	
" Christ			14 50	Albion, St. James'			
" Grace				Ann Arbor, St. Andrew's		83 21	48 55
" Holy Communion				Battle Creek, St. Thomas'			9 00
" St. Ansgarius				Bay City, Trinity		6 00	9 50
" City Mission				Brighton, St. Paul's			
" St. James'		225 00	250 00	Brooklyn, All Saints'		16 00	
" St. John's				Cambridge, St. Michael & All Angels		6 00	
" Trinity			208 70	Clifton, Grace		8 00	
Collinsville, Christ				Clinton, St. John's			
Decatur, St. John's		34 56		Coldwater, St. Mark's			
Dixon, St. Luke's		7 00	8 50	Cortland, St. Paul's			
Elgin, Redeemer				Detroit, Christ		83 71	125 00
Edwardsville, St. Andrew's				" Mariners'		14 00	14 00
Erindale, Christ		8 00		" St. John's		171 50	276 97
Farmington, Calvary				" St. Matthew's			
Farm Ridge, St. Andrew's				" St. Paul's		77 20	145 25
Freeport, Zion			26 00	" St. Peter's			
Galena, Grace		10 60		Dexter, St. James		7 15	5 50
Galesburg, Grace				Bentonville, St. Jude's			
Geneseo, Trinity				Flint, St. Paul's			
Geneva, St. Mark's				Grand Rapids, St. Mark's			

MICHIGAN—continued.		Domestic.	Foreign.	WISCONSIN—continued.		Domestic.	Foreign.
Grosse Island, St. John's		\$2 00		Mineral Point, Trinity			
" Trinity				Nashotah, St. Sylvania		\$30 00	\$15 25
Hamburgh, St. Stephen's				New-California, Christ		3 36	
Hillsdale, St. Peter's				Oakfield, Maysville Mission			
Homer, Christ				Oconomowoc, Zion		8 00	
Howell, All Saints				Oneida Mission, Hobart			
Houghton, Trinity				Oshkosh, Trinity			
Hudson, Trinity				Ozaukee, Emmanuel			
Ionia, St. John's		1 67		Plymouth, St. Paul's			
Jackson, St. Paul's				Portage, St. John's			
Jonesville, Grace		3 20		Prairie du Chien, Trinity			
Kalamazoo, St. Luke's				Prescott, Calvary		3 70	
" St. John's		4 35	\$4 80	Racine, St. Luke's		10 00	15 00
Lansing, St. Paul's				Ripon, Grace			
Lyons, Grace		1 67		River Falls, Trinity			
Manchester, Calvary				Rosendale, — Church			
Marquette, St. Paul's		14 00		Sheboygan, Grace		8 00	
Marshall, Trinity		12 25		Stevens' Point, Intercession		6 00	
Monroe, Trinity		10 00		Superior, Redeemer		3 00	
Mount Clemens, Grace				Sussex, St. Alban's			
Niles, Trinity		25 06		Two Rivers, St. Paul's			
Ontonagon, Ascension		21 12		Watertown, St. Paul's			
Owosso, Christ				Waukesha, St. Matthew's		5 00	
Plainfield, Christ				Waupaca, St. Mark's			
Pontiac, Zion				Wausau, St. John's			
Port Huron, Grace		25 00	10 00	Whitewater, St. Luke's			
Ray Station		1 00		Miscellaneous		2 13	
Saginaw, St. John's				65 Par.—29 contributing to D. M.			
" (East) St. Paul's				5 " " " F. M.		262 45	115 57
Saranac, Trinity		1 66		DIOCESE OF MINNESOTA.			
St. Clair, Trinity				Anoka, Trinity			
Tecumseh, St. Peter's			3 00	Basswood Grove Chapel		3 80	
Trenton, St. Thomas'		3 00		Belle Plain, St. Simon's			
Waldenburg		1 00		Buffalo Lake, St. Paul's			
Wyandotte, St. Stephen's		8 00		Chanhassan, St. Juhu's		2 05	
York, Grace				Cannon Falls		5 50	
Ypsilanti, St. Luke's		20 00		Castle Rock		1 00	
Miscellaneous				Chatfield, St. Matthew's		3 50	
60 Par.—29 contributing to D. M.				Clearwater, Grace			
11 " " " F. M.		593 50	651 07	Crow Wing, Holy Cross		5 10	
DIOCESE OF WISCONSIN.				Douglas, St. Paul's		5 00	
Alden, St. John's				Eden Prairie		2 05	
Appleton		5 00		Excelsior		15 00	8 00
Ashipun, St. Paul's				Faribault, Good Shepherd			
Barraboo, St. Paul's				Frontenac, St. Mary's			
Beaver Dam, St. Mark's		3 00		Gull Lake, St. Columba			
Beloit, St. Paul's				Hamilton, St. John Baptist			
Berlin, Trinity				Hassen, St. John's			
Bloomfield, Holy Communion				Hastings, St. Luke's			
Butte des Morts, Christ		3 90		Henderson, St. Jude's			
Columbus, St. Paul's				Lake City, St. Mark's		4 00	
Dartford, Grace				Lakeville		2 50	
Delafield, St. John Chrysostom				Little Falls		8 00	
Delavan, Christ				Minneapolis, Gethsemane		51 00	10 00
Elkhorn, St. John's				" (North) St. Mark's			
Fond-du-Lac, St. Paul's		17 00		Minnetonka, St. John's			
Geneva, Holy Communion				Northfield, All Saints			
Green Bay, Christ		10 00		Orono, Trinity			
Green Lake, Christ				Owatonna, St. Paul's			1 10
Herman, German Mission		6 00		Point Douglas, St. Paul's		10 00	5 00
Horicon		5 15		Red Wing, Christ			
Hudson, — Church				Red Wood, St. John's			
Jaquesville, Christ			13 00	Rochester, Calvary		2 50	
" Trinity				Sauk Rapids, Grace			
Juneau		2 40		Shakopee, St. Peter's		4 00	
Kenosha, St. Matthew's				Stillwater, Ascension		8 55	
Kingston, Trinity				St. Alban's, Trinity			
La Crosse, Christ		4 00		St. Anthony, Holy Trinity		8 20	
Lisbon, St. Alban's		6 30		St. Cloud, St. John's			
Madison, Grace			46 75	Stockton, Trinity		9 00	
Manitowoc, St. James'				St. Paul, Christ		30 00	17 10
Marquette, Trinity				" St. Paul's		40 00	
Menasha, St. Stephen's				St. Peter's, Holy Communion		3 25	
Middletown, Emmanuel				Wabashaw, Calvary			
Milwaukee, Atonement				Waterville, St. Andrew's		5 00	
" Christ				Winona, St. Paul's		16 15	8 15
" Church of St. Paul				Miscellaneous		20 00	
" St. James'				45 Par.—24 contributing to D. M.			
" St. John's				6 " " " F. M.		268 75	49 35
" St. Paul's		120 51	25 57				

DIOCESE OF IOWA.		Domestic.	Foreign.	MISSOURI,—continued.		Domestic.	Foreign.
Anamosa, St. Mark's				Weston, St. John's		\$4 22	
Belleveue, St. Paul's				Miscellaneous			
Bloomfield, St. Stephen's				32 Par.—11 contributing to D. M.			
Buffalo, St. John's				3 " " " F. M.		212 40	25 00
Burlington, Christ				DIOCESE OF KANSAS.			
Cedar Falls, St. Mark's		\$2 75		Atchison, Trinity			
Cedar Rapids, Grace				Elwood, St. Mark's			
Clinton, St. John's				Fort Larned			
Council Bluffs, St. Paul's				Fort Leavenworth			
Danville, Advent				Fort Riley		2 00	
Davenport, St. Luke's				Junction City St. John's			
" Trinity				Lawrence, Trinity			
Des Moines, St. Paul's				Leavenworth, St. Paul's			
De Witt, St. Peter's				Manhattan, St. Paul's			
Dubuque, St. John's				Olathe, Emmanuel			
Durant, St. Paul's				Prairie City, Christ			
Fairfield, St. Peter's		5 35		Tecumseh, St. John's			
Fort Dodge, St. Mark's				Topeka, Grace			
Fort Madison, Hope Church				Wabaunsee, Trinity			
Goshen, Redeemer				Wyandotte, St. Paul's			
Independence, Messiah				Miscellaneous			
Iowa Centre, Gethsemane		2 00		15 Par.—1 contributing to D. M.			
Iowa City, Trinity		9 65		0 " " F. M.		2 00	
Keokuk, St. John's				TERRITORY OF DAKOTA.			
Keosauqua, St. Luke's				Elk Point			
Lansing, St. Luke's				Vermillion			
Lawrence, St. Luke's				Yancton		3 00	
Lyons, Grace				3 Par.—1 contributing to D. M.			
McGregor, St. John's				" " F. M.		3 00	
Maquoketa, Holy Trinity				TERRITORY OF NEBRASKA.			
Montrose, Grace				Arago			
Mt. Pleasant, St. Michael's				Bellevue, St. James'		3 70	
Muscatine, Trinity				Decatur, Incarnation		11 15	
Nevada, Ascension				Nebraska City, St. Mary's		17 00	
Oskaloosa, St. James'		2 00		Nemaha		10 50	
Ottumwa, St. Mary's				Omaha City, Trinity		9 70	
Sioux City, St. Thomas'				Plattsmouth		90	
Tipton, Grace				Wyoming			
Washington, Trinity				8 Par.—6 contributing to D. M.			
Waterloo, St. Thomas'		2 50		0 " " F. M.		52 95	
Waukon, St. Paul's				TERRITORY OF COLORADO.			
Winterset, St. James'				Black Hawk, St. Paul's		20 06	
Worthington, St. George's				Central City, St. Paul's		16 17	
Miscellaneous		2 50	4 75	Denver City, St. John's		39 55	
43 Par.—6 contributing to D. M.				Idaho		5 00	
" " F. M.		26 95	4 75	Nevada, St. Paul's		11 77	
DIOCESE OF MISSOURI.				5 Par.—5 contributing to D. M.			
Boonville, Christ				0 " " F. M.		92 55	
Bowling Green, St. Mark's				TERRITORY OF NEW-MEXICO.			
Brunswick, St. Ann's				Santa Fé			
Chillicothe, Grace				1 Par.—			
Columbia, Calvary				TERRITORY OF NEVADA.			
Fayette, St. Mary's				Aurora, St. Paul's			
Glasgow, St. Stephen's				Carson City, St. John's			
Hannibal, Trinity		10 20	5 00	Dayton			
Jefferson, Grace				Golden City			
Independence, Trinity				Silver City			
Kansas City, St. Luke's				Virginia City, St. Paul's			
Kirkwood, Grace		38 00		Washoe City			
Lexington, Christ				7 Par.			
Liberty, Grace				DIOCESE OF CALIFORNIA.			
Louisiana, Calvary		30 00		Auburn, Christ			
Palmyra, St. Paul's		15 00		Benicia, St. Paul's		30 00	
Prairieville, St. John's				Brooklyn, Advent			
Savannah, St. John's				Coloma, Emmanuel			
Sharpsburgh, St. Jude's		10 00	10 00	Folsom, Trinity		7 63	
Springfield, Christ				Grass Valley, Emmanuel		10 00	
St. Charles, Trinity		2 60		Marysville, St. John's		23 10	
St. Joseph's, Christ		15 30		Dolores, St. John's		12 00	
" German Mission		40 75					
St. Louis, Calvary							
" Christ							
" Grace							
" St. George's		5 00	10 00				
" St. John's		41 30					
" St. Paul's							
" Trinity							
St. Thomas, St. Thomas'							

354 Appendix—Parishes contributing to Domestic and Foreign Missions.

CALIFORNIA—continued.		Domestic.	Foreign.	OREGON—continued.		Domestic.	Foreign
Napa, Christ.....				Milwaukee, St. John's.....		\$3 00	
Natoma, Christ.....				Oregon City, St. Paul's.....		3 50	
Nevada, Trinity.....				Oswego.....			
Oakland, St. John's.....	\$12 35			Portland, Trinity.....		20 00	
Petaluma, St. John's.....				Roseburg, St. George's.....			
Placerville, St. Mary's.....				Salem, St. Paul's.....			
Sacramento, Grace.....	50 00			Miscellaneous.....			
San Francisco, Advent.....				10 Par.—3 contributing to D. M.			
“ Grace.....				0 “ “ F. M.		31 50	
“ Trinity.....	83 30			TERRITORY OF WASHINGTON.			
San Jose, Trinity.....	11 00			Cathlamet.....			
Stockton, St. John's.....	30 00			Fort Vancouver, St. Luke's.....		113 00	
Sonora, St. James'.....				Olympia, St. John's.....		44 17	
Miscellaneous.....				Port Townsend.....		47 50	
21 Par.—10 contributing to D. M.				Washington, Christ.....			
0 “ “ F. M.	274 33			5 Par.—3 contributing to D. M.			
STATE OF OREGON.						204 67	
Butteville, Incarnation.....				Miscellaneous.....			23522 24
Champoeg, Grace.....				Legacies.....			2169 37
Eugene City, St. Mary's.....							
Jacksonville.....							

N. B.—

DIocese OF VIRGINIA, (IN PART.)

- “ NORTH-CAROLINA.
- “ SOUTH-CAROLINA.
- “ GEORGIA.
- “ FLORIDA.
- “ ALABAMA.
- “ MISSISSIPPI.
- “ LOUISIANA.
- “ TEXAS.

STATE OF ARKANSAS.

DIocese OF TENNESSEE.

The lists of parishes in these Dioceses are omitted in this Table, no contributions having been received from them, except from a part of Virginia.

Full lists will be found in the Table given in the published Reports of 1860 and 1861.

ERRATA.—In Bishop Scott's report the Rev. Mr. *Fackler's* name is misprinted *Fachler*.

In Bishop Scott's report for 1862, on the 2d page, for September, 1860, read September, 1861.

## I.

## ACT OF INCORPORATION.

*An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. Passed May 13, 1846, by a two-third vote.*

THE People of the State of New-York, represented in Senate and Assembly, do enact as follows :

SEC. 1. All such persons as now are, or may hereafter become, members of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church, in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

SEC. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

SEC. 3. The said Society shall, in its usual annual printed report, state the amount of its real and personal estate, and the income arising therefrom; a copy of which report shall be deposited in the State Library.

SEC. 4. This corporation shall possess the general powers, and be subject to the provisions contained in title third of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed.

SEC. 5. This act will take effect immediately, and the Legislature may at any time alter, modify, or repeal the same.

*State of New-York, Secretary's Office :*

I have compared the preceding with an original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of such original.

ARCH'D CAMPBELL, *Dep. Sec. of State.*

ALBANY, *May 27, 1846.*

## II.

## CONSTITUTION

*Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, and amended in 1823, 1829, 1832, 1835, 1838, 1856, and 1862.*

## ARTICLE I.

This institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

## ARTICLE III.

At every Triennial Meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed, by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of clerical and lay members, four in number, from each diocese in union with the General Convention; of which number each diocese shall have at least one clerical and one lay member, who, together with the Bishops of this Church, and such persons as became patrons to this Society before the meeting of the General Convention in the year 1829, shall be called the "Board of Missions of the Protestant Episcopal Church in the United States of America." The said Committee of Nominations shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen, to be elected by ballot in the House of Clerical and Lay Deputies.

## ARTICLE IV.

To the Board of Missions shall be intrusted the supervision of the General Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to enact all By-Laws which they may deem



necessary for their own government, and the government of their Committees; provided always, that, in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, and, with the consent of the Bishop, shall select the stations.

## ARTICLE V.

The presiding Bishop of the Church shall be the President of the Board, and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore*.

## ARTICLE VI.

The Board of Missions shall hold its first meeting at the call of the presiding Bishop, and meet annually thereafter, at such time and place as may have been appointed at the previous annual meeting; and also, on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called, as shall be provided in their own By-Laws.

## ARTICLE VII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee of Foreign Missions; all of whom shall be *ex officio* members of the Board of Missions. The Board of Missions shall determine the location of the Committees respectively. Any Bishop or Bishops present at the place of meeting shall have a right, *ex officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occurring in either of the Committees, during the recess of the Board, may be filled by the Committees, respectively, subject to the approval of the Board at its next meeting.

## ARTICLE VIII.

To the Committees of the Board thus constituted shall be referred in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

## ARTICLE IX.

The Board of Missions shall appoint for each Committee a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. Each Committee shall appoint a Treasurer, and the Board shall designate which of the Treasurers so appointed shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board. The Secretaries and Treasurers shall be *ex officio* members of their respective Committees, and of the Board. Local and subordinate agents and officers, may, when necessary, be appointed by each Committee.

## ARTICLE X.

For the guidance of the Committees, it is declared that the Missionary field is always to be regarded as one — THE WORLD — the terms Domestic and Foreign being understood as terms of locality adopted for convenience. *Domestic* Missions are those which are established *within*, and *Foreign* Missions are those which are established *without*, the territory of the United States.

## ARTICLE XI.

No clergymen shall be appointed a Missionary by the Board or by either of the Committees, until after conference with the ecclesiastical authority of the Diocese or Missionary District to which he belongs, nor shall any Missionary be sent to officiate in any Diocese or Missionary District without the consent of the ecclesiastical authority of the same, except when regularly called by an organized parish, in accordance with the canons, both diocesan and general, and no person shall

be appointed a missionary who is not at the time a minister of the Protestant Episcopal Church, of regular standing.

## ARTICLE XII.

Associations designed to act in connection with the Board, in the great missionary work committed to the Church, may become auxiliary; and all contributions specially appropriated for such purpose by such associations, or by any individuals, shall be received and paid in accordance with the expressed wish of the donors.

## ARTICLE XIII.

The Board of Missions, provided for in the third article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

## ARTICLE XIV.

It is recommended to every member of this Society, to pray to ALMIGHTY GOD for his blessing upon its designs, under the full conviction that unless he directs us in all our doings with his most gracious favor; and further us with his continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful.

## III.

## BY-LAWS OF THE BOARD OF MISSIONS.

## ARTICLE I.

THE several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

## ARTICLE II.

The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary, who shall continue in his office until another is appointed in his place, and whose travelling expenses shall be paid.

## ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions, respectively; shall keep an account with each Missionary of their respective Departments. They shall deposit in some bank in the city of New-York, all moneys received by them respectively for missionary purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such bank shall be kept in the name of the Committee for Domestic or Foreign Missions, as the case may be. The said moneys, so deposited, shall be drawn out of such bank for missionary purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the Missionary Committees respectively. The Treasurers shall pay no moneys except by order of their respective Committees. They shall present their accounts, duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

## ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meeting of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

## ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

## ARTICLE VI.

Together with each Annual Report required by the Sixth Article of the original Constitution, now adopted as a by-law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, and of the two Executive Missionary Committees. Of this report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

## ARTICLE VII.

There shall be an Annual and Triennial sermon, before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the session of the Board; and that Committee whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

## ARTICLE VIII.

At the Annual Meetings of the Board of Missions, on the first day of the session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his absence, of the senior Bishop present; and if there be no Bishop present, then the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by morning prayer, at which the officiating minister shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at the offertory at such Communion shall be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

## ARTICLE IX.

On the second evening of the session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be pres-

ent, then of the senior Presbyter present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

## ARTICLE X.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

## ARTICLE XI.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops, reasonable notice thereof being given through the Post-office, and the specific object of such meeting inserted in the notice.

## ARTICLE XII.

If, from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

## ARTICLE XIII.

The rules of order, customary in similar bodies, are adopted and shall be observed in this Society, its Board of Missions, and Committees.

## ARTICLE XIV.

All other than the foregoing By-Laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but with the exception of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the Report of a Special Committee, recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

## IV.

## BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

1859—1863.

Rt. Rev. T. C. Brownell, D.D., LL.D.	Rt. Rev. George Upfold, D.D., LL.D.
“ J. H. Hopkins, D.D., LL.D.	“ W. M. Green, D.D.
“ B. B. Smith, D.D.	“ John Payne, D.D.
“ C. P. McIlvaine, D.D., D.C.L.	“ F. H. Rutledge, D.D.
“ J. Kemper, D.D., LL.D.	“ J. Williams, D.D.
“ S. A. McCoskry, D.D., D.C.L.	“ H. J. Whitehouse, D.D.
“ L. Polk, D.D.	“ T. F. Davis, D.D.
“ W. H. DeLancey, D.D., LL.D., D.C.L.	“ T. Atkinson, D.D.
“ W. R. Whittingham, D.D.	“ W. I. Kip, D.D.
“ S. Elliot, Jr., D.D.	“ T. F. Scott, D.D.
“ A. Lee, D.D.	“ H. W. Lee, D.D.
“ J. Johns, D.D.	“ H. Potter, D.D., LL.D.
“ M. Eastburn, D.D.	“ T. M. Clark, D.D.
“ C. Chase, D.D.	“ W. H. Odenheimer, D.D.
“ C. S. Hawks, D.D.	“ G. T. Bedell, D.D.
“ W. J. Boone, D.D.	“ Alexander Gregg, D.D.
“ H. Southgate, D.D.	“ H. B. Whipple, D.D.
“ A. Potter, D.D., LL.D.	“ H. C. Lay, D.D.
“ George Burgess, D.D.	“ J. C. Talbot, D.D.
	“ W. B. Stevens, D.D.

## LIFE MEMBERS.

The Rev. T. G. Allen.	The Rev. J. J. Robertson, D.D.
“ A. L. Baurly.	“ J. Rodney.
“ S. C. Brinckle.	“ P. Van Pelt, D.D.
“ C. Burroughs, D.D.	“ J. R. Walker.
“ R. B. Croes.	J. C. Herbert, Esq.
“ T. Edson, D.D.	A. C. Magruder, Esq.
“ R. S. Mason, D.D.	J. Marsh, Esq.
“ W. C. Mead, D.D.	C. Morris, M.D.
“ R. U. Morgan, D.D.	G. Pomeroy, Esq.
“ S. Nichols.	

## MEMBERS FOR THREE YEARS.

## CLERGY.

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| Rev. R. W. Abercrombie, Ct.       | Rev. J. P. T. Ingraham, Wis.     |
| “ C. W. Andrews, D.D., Va.        | “ David Keene, Wis.              |
| “ W. B. Ashley, D.D., Wis.        | “ George Leeds, D.D., Pa.        |
| “ A. B. Atkins, Pa.               | “ W. H. Lewis, D.D., Ct.         |
| “ L. P. W. Baleh, D.D., R. I.     | “ A. N. Littlejohn, D.D., N. Y.  |
| “ J. J. Brandigee, D.D., W. N. Y. | “ T. B. Lyman, D.D., Pa.         |
| “ Samuel Buel, D.D., N. Y.        | “ Milo Mahan, D.D., N. J.        |
| “ Alexander Burgess, Me.          | “ J. A. Massey, Ala.             |
| “ Erastus Burr, D.D., O.          | “ S. Y. McMasters, D.D., Mo.     |
| “ C. M. Butler, D.D., Md.         | “ Charles Minnigerode, D.D., Va. |
| “ Charles M. Callaway, Kan.       | “ W. F. Morgan, D.D., N. Y.      |
| “ J. L. Clark, D.D., Ct.          | “ J. H. Morrison, D.D., Ky.      |
| “ G. H. Clarke, D.D., Ga.         | “ W. A. Muhlenberg, D.D., N. Y.  |
| “ R. H. Clarkson, D.D., Ill.      | “ C. K. Nelson, D.D., Va.        |
| “ J. B. Clemson, D.D., Pa.        | “ Richard Newton, D.D., Pa.      |
| “ A. C. Coxe, D.D., Md.           | “ W. R. Nicholson, D.D., Mass.   |
| “ James Craik, D.D., Ky.          | “ A. B. Paterson, D.D., Minn.    |
| “ N. B. Crocker, D.D., R. I.      | “ Joshua Peterkin, D.D., Va.     |
| “ G. D. Cummins, D.D., Md.        | “ T. C. Pitkin, D.D., N. Y.      |
| “ C. B. Dana, D.D., Va.           | “ C. T. Quintard, Tenn.          |
| “ R. B. Duane, N. J.              | “ G. M. Randall, D.D., Mass.     |
| “ J. H. Eames, D.D., N. H.        | “ James Runcie, Ind.             |
| “ James H. Elliot, S. C.          | “ N. H. Schenck, Md.             |
| “ C. P. Gadsden, S. C.            | “ Montgomery Schuyler, D.D., Mo. |
| “ Mason Gallagher, W. N. Y.       | “ J. J. Scott, D.D., Fla.        |
| “ Frederick Gardiner, Me.         | “ Alfred Stubbs, D.D., N. J.     |
| “ Charles Gillette, Tex.          | “ Wm. Suddards, D.D., Pa.        |
| “ Kingston Goddard, D.D., O.      | “ John Ufford, Iowa.             |
| “ Charles Goodrich, D.D., La.     | “ T. H. Vail, D.D., Mass.        |
| “ J. S. C. Greene, Mass.          | “ J. A. Vaughan, D.D., Pa.       |
| “ D. T. Grinnell, D.D., Mich.     | “ A. H. Vinton, D.D., N. Y.      |
| “ B. I. Haight, D.D., N. Y.       | “ Francis Vinton, D.D., N. Y.    |
| “ R. A. Hallam, D.D., Ct.         | “ Benjamin Watson, D.D., Pa.     |
| “ Christian Hanckel, D.D., S. C.  | “ Francis Wharton, Pa.           |
| “ M. H. Henderson, D.D., Ga.      | “ W. C. Williams, Ga.            |
| “ W. H. Hill, Cal.                | “ J. P. B. Wilmer, D.D., Pa.     |
| “ M. A. De Wolfe Howe, D.D., Pa.  | “ W. E. Wyatt, D.D., Md.         |

## LAITY.

- |                   |                           |                     |                           |
|-------------------|---------------------------|---------------------|---------------------------|
| R. F. W. Allston, | <i>Georgetown, S. C.</i>  | J. M. Bodine, M.D., | <i>Leavenworth, Kan.</i>  |
| J. W. Andrews,    | <i>Columbus, O.</i>       | John Bohlen,        | <i>Philadelphia.</i>      |
| Isaac Atwater,    | <i>Minneapolis, Minn.</i> | Steph. Cambreleng,  | <i>New-York.</i>          |
| Victor Atwood,    | <i>St. Albans, Vt.</i>    | E. F. Chambers,     | <i>Chestertown, Md.</i>   |
| H. P. Baldwin,    | <i>Detroit, Mich.</i>     | A. H. Churchill,    | <i>Elizabethtown, Ky.</i> |



J. N. Conyngnam,	<i>Wilkesbarre, Pa.</i>	J. L. Lobdell,	<i>Lobdell's Store, La.</i>
Herman Cope,	<i>Philadelphia.</i>	R. M. Mason,	<i>Boston, Mass.</i>
S. J. Donaldson,	<i>Baltimore.</i>	W. H. McFarlan,	<i>Richmond, Va.</i>
Alexander Duncan,	<i>Providence, R. I.</i>	C. G. Memminger,	<i>Charleston, S. C.</i>
S. F. Dupont,	<i>Wilmington, Del.</i>	R. B. Minturn,	<i>New-York.</i>
G. R. Fairbanks,	<i>St. Augustine, Fla.</i>	G. D. Morgan,	<i>New-York.</i>
F. B. Fogg,	<i>Nashville, Tenn.</i>	C. B. Nichols,	<i>Galveston, Tex.</i>
John Ferguson,	<i>Stamford, Ct.</i>	J. D. Phelan,	<i>Marion, Ala.</i>
R. H. Gardiner,	<i>Gardiner, Me.</i>	T. H. Powers,	<i>Philadelphia.</i>
J. C. Garthwaite,	<i>Newark, N. J.</i>	William Procter,	<i>Cincinnati, O.</i>
G. H. Gill,	<i>St. Louis, Mo.</i>	D. B. Ryall,	<i>Freehold, N. J.</i>
George Green,	<i>Cedar Rapids, Io.</i>	W. C. Smedes,	<i>Vicksburgh, Miss.</i>
J. A. Helfenstein,	<i>Milwaukee, Wis.</i>	Edward Stanly,	<i>San Francisco, Cal.</i>
Murray Hoffman,	<i>New-York.</i>	J. H. Swift,	<i>New-York.</i>
J. C. Hollister,	<i>New-Haven, Ct.</i>	C. C. Trowbridge,	<i>Detroit, Mich.</i>
Washington Hunt,	<i>Lockport, N. Y.</i>	William Welsh,	<i>Philadelphia.</i>
S. H. Huntington,	<i>Hartford, Ct.</i>	G. M. Wharton,	<i>Philadelphia.</i>
Simeon Ide,	<i>Claremont, N. H.</i>	Philip Williams,	<i>Winchester, Va.</i>
R. H. Ives,	<i>Providence, R. I.</i>	Benj. Williamson,	<i>Newark, N. J.</i>
J. H. Kinzie,	<i>Chicago, Ill.</i>	J. H. Wright, M.D.,	<i>Wilmington, N. C.</i>
W. T. Lee,	<i>Hartford, Ct.</i>		

## SECRETARY OF THE BOARD.

The Rev. Peter Van Pelt, D.D.

## V.

## MISSIONARY COMMITTEES.

## COMMITTEE FOR DOMESTIC MISSIONS.

Office, 17 Bible House, Astor Place, N. Y.

Rt. Rev. HORATIO POTTER, D.D., LL.D., Chairman.

The Rev. J. H. Hobart, D.D.	Stephen Cambreleng, Esq.
“ P. S. Chauncey, D.D.	Cyrus Curtiss, Esq.
“ A. N. Littlejohn, D.D.	G. N. Titus, Esq.
“ H. E. Montgomery, D.D.	J. D. Wolfe, Esq.

SECRETARY AND GENERAL AGENT.

The Rev. J. DIXON CARDER, D.D.

TREASURER.

N. F. PALMER, Esq., 29 Wall Street.

## COMMITTEE FOR FOREIGN MISSIONS.

Office, 19 Bible House, Astor Place, N. Y.

Rt. Rev. HORATIO POTTER, D.D., LL.D., Chairman.

The Rev. John Cotton Smith, D.D.	Stewart Brown, Esq.
“ A. H. Vinton, D.D.	Lewis Curtis, Esq.
“ M. A. De Wolfe Howe, D.D.	James F. De Peyster, Esq.
“ A. Cleveland Coxe, D.D.	Frederick S. Winston, Esq.

SECRETARY AND GENERAL AGENT.

Rev. S. D. DENISON.

TREASURER.

JAMES S. ASPINWALL, Esq., 86 William Street.

\*\* The next Meeting of the Board of Missions will be held in the city of Cleveland, Ohio, on the first Tuesday in October next.

# Domestic Missions Protestant Episcopal Church.

## ADVENT, 1863.

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TO THE BISHOPS, CLERGY, AND LAITY OF THE PROT. EPISCOPAL CHURCH :

DEAR BRETHREN: The Domestic Committee of the Board of Missions renew before you their Annual Statement and Appeal.

The work of Domestic Missions is, in the providence of God, rapidly increasing in extent and urgency. The diffusion of the population into the new Territories, now rapidly going on, marks the enlarged area of the work. The necessity to begin with the new foundations which society is laying, if, by the Divine blessing, the work is to be made effective, indicates its urgency.

Last year two missionary Bishops and a hundred and fifteen missionaries were employed. Fifty additional missionaries should be put into the field this year. They are needed in filling up the ranks in the Western States, and in supplying the almost destitute Territories which lie between the Missouri River and the Pacific Ocean.

In the Report, just submitted to the Board of Missions, the Committee estimate their wants for the present year at \$58,000. For this sum they appeal to the members of the Church. Motives of patriotism should move Churchmen to this work. The love of souls perishing for lack of the knowledge of Christ Jesus our Lord, should arouse them to the utmost activity in the cause.

This is, indeed, a work which every clergyman for himself and his people, and every member of the Church, should regard conscientiously in the light of duty to God and to His Church. It should be omitted by none. The aid of every parish, and of every member of a parish, is invoked.

The most efficient mode of help, perhaps, is, (after awakening an interest by full information as to the work and as to duty,) to bring the subject personally to the various members of the parish for their annual subscriptions to this cause. The rector can be helped in doing this by collectors appointed by him for the purpose. But if the rector has, in his judgment, a more fitting mode for his parish, let him adopt it and carry it on. The great need and duty is, that all should act in some way, and that thus this treasury of the Lord should be abundantly replenished.

A missionary agent will visit portions of the Church to cooperate with the clergy in raising funds for the present emergency, and in establishing systematic parochial measures for the supply of future wants. He is commended to the Church for his work's sake.

The Treasury is now largely overdrawn; the present indebtedness is about \$10,000—the offerings of the Advent season are, therefore, looked for with anxiety.

May the love of Christ constrain all to liberal action in this holy cause.

By order of the Domestic Committee,

J. DIXON CARDER,

DOM. MISS. PROT. EPIS. CHURCH, 17 BIBLE HOUSE, }  
ASTOR PLACE, NEW-YORK, NOV. 1863.

*Secretary and General Agent.*

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☞ Remittances to be sent to N. F. PALMER, Esq., *Treasurer*, 29 Wall Street, New-York.

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Among the modes for obtaining funds for Domestic Missions are suggested the following, but not to the exclusion of any other mode which a clergyman may deem better for his parish, and be disposed to adopt.

1. Annual subscriptions through all the parish, systematically obtained and collected.
2. Stated collections for Domestic Missions, annual, semi-annual, or oftener.
3. Monthly collections for benevolent objects, a specified part of which to be for Domestic Missions.
4. Offerings of Sunday-Schools for Domestic Missions—this is highly important.
5. Parochial Missionary Associations for this object.
6. Individual gifts, through the clergyman, or directly to the Treasurer.
7. Personal influence and effort of individuals to make any mode effectual which the clergyman may adopt.

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### DOMESTIC COMMITTEE.

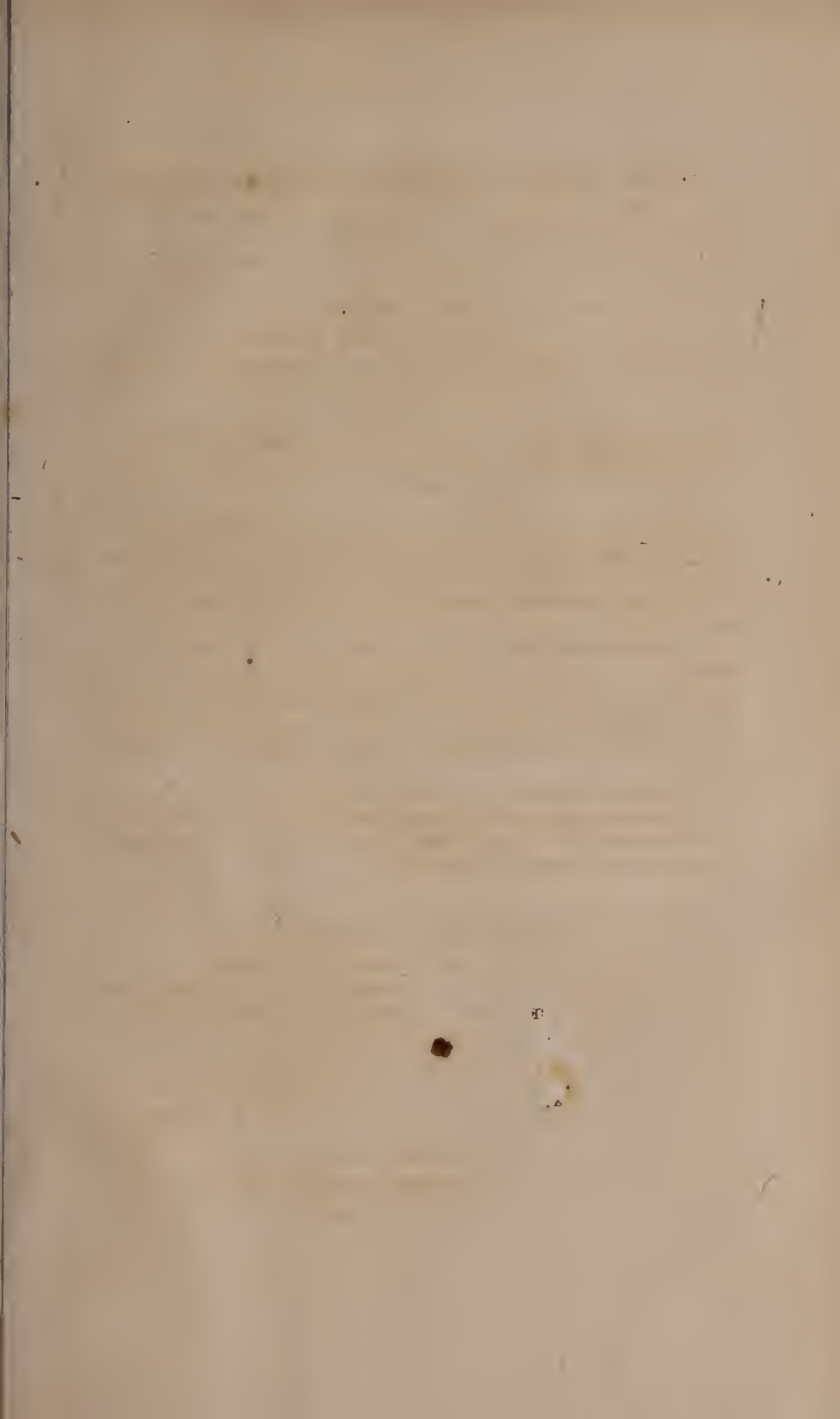
Right Rev. HORATIO POTTER, D.D., *Chairman.*

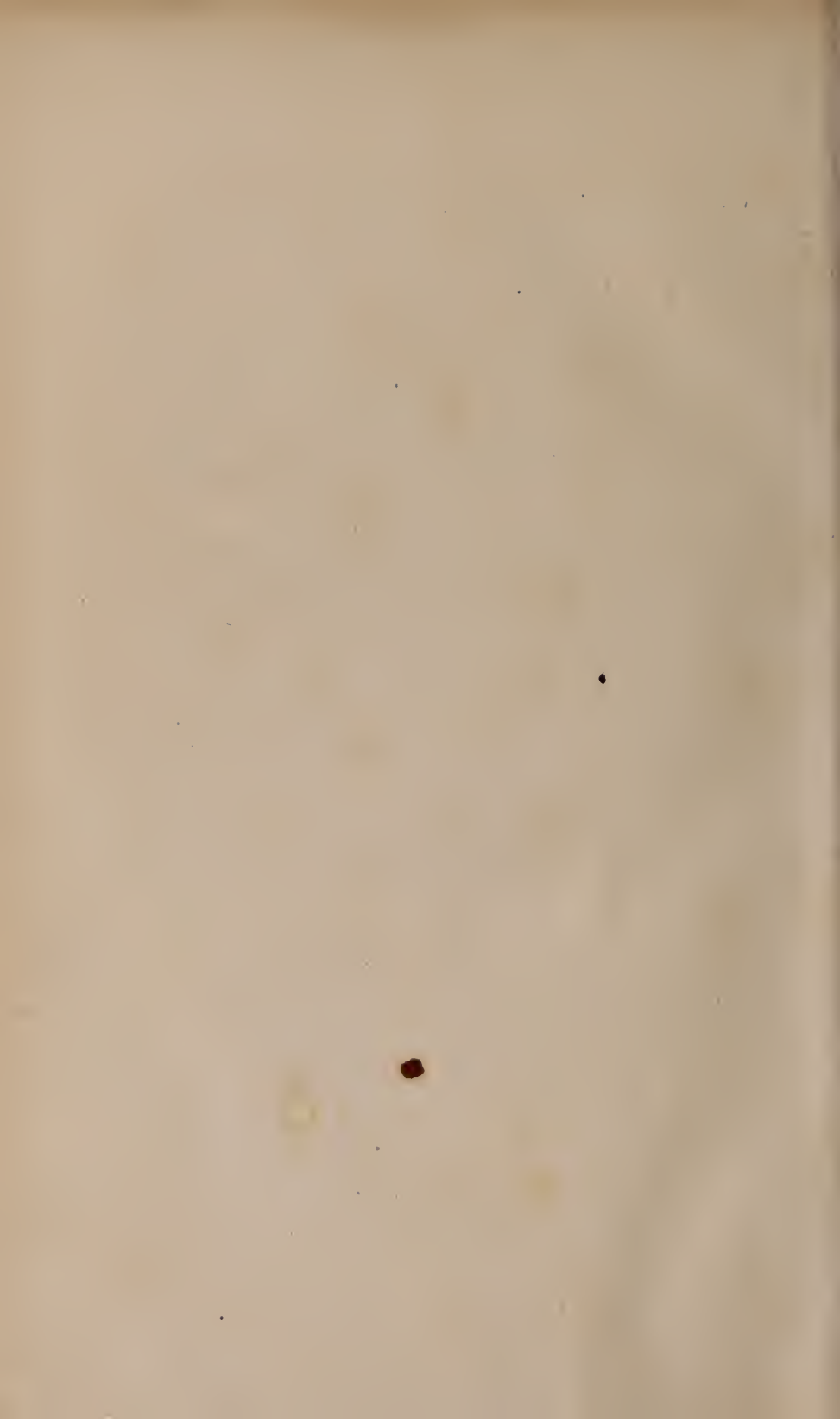
Rev. J. H. HOBART, D.D.	STEPHEN CAMBRELENG, Esq.
Rev. P. S. CHAUNCEY, D.D.	CYRUS CURTISS, Esq.
Rev. A. N. LITTLEJOHN, D.D.	G. N. TITUS, Esq.
Rev. H. E. MONTGOMERY, D.D.	J. D. WOLFE, Esq.
Rev. J. DIXON CARDER, D.D., <i>Sec. and Gen. Agt.,</i>	N. F. PALMER, Esq., <i>Treasurer,</i>
17 Bible House, Astor Place, NEW-YORK.	29 Wall Street, NEW-YORK.

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TRAVELLING MISSIONARY AGENT,

REV. A. T. TWING.





1870

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